THE LIFE OF THE KING— OF THE SOUTH & NORTH KAMARI'A, ——— DAUGHTER OF THE SUN HATSHEPSUT ———

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A Pageant of Court Life in Old Egypt in the Eighteenth Dynasty: An Historical Study in Dramatic Form

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THE LIFE OF HATSHEPSUT

THE LIFE OF THE KING OF THE SOUTH & NORTH KAMARI'A, DAUGHTER OF THE SUN HATSHEPSUT

A Pageant of Court Life in Old Egypt in the Early XVIIIth Dynasty, Reconstructed from the Monuments. A Chapter of Egyptian History in Dramatic Form

TERENCE GRAY

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THIS story of the life of a very great woman, this history of the reign of a very great queen, I dedicate to any young woman, if there be such an one, whose mind is so far capable of rising above the self-imposed limitations of her sex that she can see in life something more vital than her own body, something more beautiful, something more worthy the dedication of her life. To any woman who feels the impulse of the Will to Power, who loves strength and greatness, who has ambition in her heart other than for the physical conquest of men, who is possessed of the Spirit of Adventure.

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Preface

" Let not him who shall hear this say it is a lie which I have said, but say, ' How like her it is who is truthful in the sight of her Father.'."—*Hatshepsut.*

" Hear ye, all persons ! Ye people as many as ye are ! I have done this according to the design of My heart. . . . I have restored that which was in ruins, I have raised up that which was incomplete. . . ."—*Hatshepsut.*

" Come, Glorious One, I have placed Thee before Me that Thou mayest see Thine administration in the Palace, and the excellent deeds of Thy Kau-souls, that Thou mayest assume Thy royal dignity, glorious in Thy Majesty, mighty in Thy strength."—*Tahutmosis I. to Hatshepsut.*

" Hail to Thee, King of the Two Lands, the Female Ri'a, She who shines like the Sun, your Sovereign, Mistress of Heaven. . . . Thy name reaches as far as the circuit of the sky, the fame of Kamari'a encircles the sea."—*Inscription at Deir-el-Bahari.*

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Introduction

This work is an attempt to achieve three objects.

1. To reconstruct the life of one of the greatest women in history, the earliest known of all great women, and one of the most masterful, obscure, and arresting figures of the ancient world.

2. To reconstruct the life of the great Egyptian civilisation, not as it has been reconstructed by modern novelists, librettists, and other brilliant, fanciful, and utterly unlearned persons, but from the point of view of the Egyptologist, using every known document, translating every known inscription of the period, consulting every authority, studying every surviving portrait, and utilising as much as possible of the colossal mass of knowledge that is in existence on the civilisation of Egypt, transfusing the whole with all the life that imagination, thus guided, can give.

3. To create a great natural drama, a drama that is not a version of an incident recorded by history, but is history itself.

1.

Of the first I would say that this great woman will not appeal to all. Those whose hearts are satisfied with woman as she is to be seen in the public places of any city, overdressed, weak, incompetent, fluffy, lacking muscle of body and muscle of mind, pretty, pampered, petted, privileged, abusing those privileges, ignorant, vain beyond parallel, painted, powdered, reeking with scent, hobbling about the world, striking attitudes and making faces in front of the looking-glasses of hat-shops and dressmakers, will have no love for this great and beautiful ruler of what was once the civilised world. But all women are not such as this, nor are all men satisfied that they should be so. It is not fitting that the lover of wobbly-kneed women behold Queen Hatshepsut, for rather is she an heroic figure from the

Ancient World to whom the strong-souled who have in them the Spirit of Adventure may look for inspiration.

I may have misread the character of Hatshepsut. There are but the bare facts of her reign, her temple, her tomb, her expedition to Puanit, her obelisks, her inscriptions, her statues, her bas-reliefs, the love and hate she inspired, the words of her ministers and herself, her father, his faith in her, and her own achievements, and they are all—or nearly all—herein, translated, for any man to judge of them for himself. Let the doubter look upon her portraits ere he speak. They reveal all that history has to tell us of her character. The facts we have can speak not more lucidly.

Those who love greatness, human greatness, human beings who, by breeding, by training and upbringing, by character, by achievement, have been of the noblest, those who believe that a quality is noble of itself and whether it be applied to male or female, to whom strength, courage, capability, are noble in men and—if anything—nobler in women, in whose eyes a weak man is contemptible and a weak woman hardly less so, will love Hatshepsut. If they do not, the fault lies in my work. As regards those others, let them lay down this book and go powder their noses and practise a grimace.

2.

Of the second of my aims I would say this. In the civilisation of Egypt there is something of charm, something of nobility, something of majestic completeness, which is known to none but the Egyptologist—save in so far as it is reflected in the art that survives—who as a rule does not possess either the type of imagination or the inclination to utilise his knowledge in the reconstruction of the life of that civilisation. There is a strange fascination in that ancient world, a quaint charm in the ways of the people and their manner of speech as it comes out in our language ; and the decorative effect of their world, the nobility of their art, and their superb Pharaonic administration which carried them to their highest heights of civilisation and led them

out of their periodical phases of decline throughout their long 5000 years of supremacy, are worthy indeed of the most earnest reconstruction.

The amount of knowledge we possess is so incalculably greater than the unlearned person imagines that the difficulty of such a task lies less in ignorance than in the immensity of the matter from which knowledge has to be ascertained concerning every detail of the manners, life, and costume of the people. In fact, owing largely to the tomb-paintings illustrating almost every detail of their owners' lives, and to the temples illustrating all the ceremonial and religion, we can obtain an insight into this civilisation which is possible in the case of no other nation in history, even Greece and Rome which have left us so much finer a literature.

It is not strange therefore that the littérateur and casual historical trifler should have painted for the public such a ludicrous picture of old Egypt, dealing almost always with the Israelites, to him so important, to the Egyptians so insignificant that among the almost incalculable number of names still surviving of tribes and subject peoples of their period they cannot even be located.

In fact, the task needs—let me confess it at once—a knowledge far greater than the few years of study I have given it could allow. The truth is, it needs one of the masters. But their task is far different from this, and my only excuse for attempting it is that in addition to my love of Egypt my mind would always make that mighty civilisation live its life and build up its empires in imagination, and cared more for gaining knowledge to add to the fulness of that life than for gaining knowledge for the sake of increasing the number of facts in its possession.

I have worked hard. I have respected truth utterly, filling in blanks in history regarding probability before drama. I have made Egypt live, to myself, and I trust, in some measure, to any imaginative person who may read.

I chose the dramatic form because drama, with its dialogue and concentrated scenes, more fully and actually than any other form of literature, can reproduce that which is no more, also because it is the form of which I have most knowledge and experience myself.

3.

Of the third of my aims I have but this that I would say. Drama has developed in the hands of a succession of great dramatists, most of them unplayed in England, until it has become an art that seeks most utterly for subject-matter completely natural and inevitable in its development. The days of artificially devised incidents, situations, and conflicts, are passed as far as really great drama is concerned. This truly grand and fundamental drama I believe is to be found most utterly in history, not in occasional almost fortuitous incidents, but in long courses, lives of great administrators, soldiers, thinkers, who have by their achievements made and moulded the history of a people.

Such a life is this of Hatshepsut. Here is no hysterical heroine, here are no incredible, artificially-contrived incidents, here is history itself, history with its own great natural conflicts which are the essence of all drama. I am not concerned in this story in the capacity of dramatist, save as interpreter merely, general father and overseer of all things, and master of ceremonies. I am even as the great officials in the work itself; I would like to add to my name the titles "Hereditary Prince, Master of the Palace, Royal Herald, Overseer of the Temples, Particular Friend, Chief Secretary," for such has been my office in this pageant. I decline to accept praise or blame at all save as organiser and archaeologist.

Of course I have done more than just that; but such is my office rather than that of the absolute monarch, semi-divine, which most dramatists assume in dealing with history, those who take a story out of a history-book, distort it to suit themselves, give the persons concerned whatever characters they feel inclined to portray, and never dream of investigating the manners

and customs, life and institutions, of the time, or of learning the language of the people. Indeed nearly always they treat history as though it were an imagination of their own devising instead of a sacred heritage of mankind, an honourable trust which imposes upon those who venture to deal with it in words a responsibility as regards truth that should appal the most wanton and inspire the most noble.

The period is much clouded in obscurity, owing to the destruction wrought on everything connected with Hatshepsut, and I have had to decide among rival theories on many points, and fill in many blanks with imagination, sometimes relying on nothing more solid than character as written in a surviving portrait. On the other hand, some of the things that will appear to the casual reader the most unlikely and outrageous, ideas, phrases, manners, and nicknames, are probably among the most indubitable and unquestioned of historical certainties. I have spared no pains and, I hope, falsified nothing willingly. Indeed, I shall append a real Egyptian colophon to my work, with a clear conscience.

The Production of this Pageant on the Stage

As it stands this work could not easily be produced. It is longer than "Hamlet" in its printed form. It is, however, designed for the stage, and an acting edition may be brought into existence by the omission of eight scenes—

Part II., Nos. 1 and 3 ;
Part IV., Nos. 2, 3, 4, 6, and 7 ;
Part V., No. 2 (sections 1, 2 and 3) ;

and by minor technical omissions in the text.

On the stage such a work would depend for much of its charm on its setting, and the accuracy thereof. The tragedy and the pathos of the life-story of this great woman should not come with a rush, like a burst of shrapnel, as in an artificial drama, but should ooze out from the play, and permeate the atmosphere as the short pictures of her life are flashed before one's eyes as though one looked through a chink in a curtain at a world that knew not that it was being observed, for there are not here the tragic moments of an hysterical heroine, but a woman going through her life, feeling her moments of glory and of sadness when they come, and accepting her fate without waving her arms in the air and hissing curses, but with characteristic pride and good-nature and the vanity that insists on asserting its achievements.

If this pageant ever be produced perhaps it will do one great service, tentative and, in a way, experimental as it is in itself. It may strike at the root of this miserable spirit in stage production which mounts historical works in a fanciful and inaccurate setting. In plays, pageants, ballets, operas, of all historical periods, is this done, and nowhere more utterly than in plays, pageants, ballets, and operas, which deal with Egypt. The fact that only 10 per cent. of the audience

know the real thing from the false is no excuse for this barbarity. A work of art is further removed from perfection by just so much as it is false in such matters as this.

In mounting an Egyptian work the usual process is to paint a Sphinx in one corner and a Pyramid in the other, to cover the walls with badly-drawn figures carelessly copied from some published and illustrated edition of the Book of the Dead, invariably of a late and bad period, or from photographs of a Ptolomaic, or even Roman, temple, and to fill up all the bare spaces with circles, triangles, and squiggles, which are intended to represent hieroglyphs. Probably the people who produce these plays do not even know that we can read the hieroglyphs, or that we understand the significance of the figures on the temples; at any rate, the last thing they dream of is ringing up for an Egyptologist to come round and superintend the production.

This spirit is utterly contemptible. It must be remembered that a century or so ago Shakespeare's classical plays were played in the costume of Elizabethan England, and even in the then modern costumes. To-day such a procedure would evoke howls of merriment from the most ignorant of audiences. It is but a step further to experience the same contempt for historically-false productions of to-day. You have but to know a little more and the contempt is there in full measure.

But the most curious and ironical fact in this connection is that if these people only knew how infinitely more beautiful and fraught with art the real thing was than their sham, the beautifully drawn Egyptian figures, the artistically grouped, perfectly chiselled hieroglyphs, than the hideous things painted on stage scenery, and the chaste white fine-linen garments relieved by exquisitely coloured collars, royal sashes, etc., than their gaudily broidered silks and satins; and if they but realised the dramatic effect obtainable from the crowns and royal uraei, the prerogative of the King, which they indiscriminately bestow on every priest and

slave on the stage, and from the elaborate ceremonial with its elegant and clearly-defined gestures for all occasions of their ceremonial lives, these unimaginative and inefficient artists of the theatre would feel themselves the silly asses that they are.

May this truly ignorant and miserable spirit be no more! Lest any man after my death should endeavour to produce this play in this style I will append for his destruction an elegant Egyptian curse to which I give all the new life at my command :—

" If there be any man—anyone of this land, or anyone, Negro, Kushite, or Syrian (American, German, or French), who removeth this writing, or carrieth it away as a thief, (doing those things which I have condemned in this writing), let none approach to them, nor give to them of cooling water, nor let them breathe the soft winds, nor permit to remain to them son or daughter of their begetting, nor let the name of such an one be mentioned in the land if they be born, nor let them behold the beams of the sun.

" But if there be a man, anyone whomsoever, who beholdeth this writing and causeth my soul and my name to become established among those who are blessed, (acting according to the principles indicated herein), let it be done for him likewise after his final arriving at the end of life in recompense for what was done by him for me."

And as a colophon to my play :—

" It is finished, from its beginning unto
its end, even as it was found in
ancient writing, by the writer
excellent with his fingers,
(Terence Gray), Life,
Strength, Health! "

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The Eighteenth Dynasty

Notes on the Genealogical Table

Probably no genealogical table so beautiful as this one could anywhere be found. I use the term beautiful literally. It is in every sense a beautiful table. Every member of the family in the direct line, both male and female, is herein, and all the ancestors of every member, and yet a more simple table could not be imagined. Compare it with any modern one. A family of ten generations with all the female ancestry would cover twenty such pages. It is a thing beautiful and unique, a joy to any lover of form. It is a marvel of genealogical concentration.

And just as the genealogy is a remarkable example of concentration, so is the family itself.

A glance at this chart will show the intensity of the selective in-breeding to which this family was subjected. Generation after generation of own brothers and sisters were wedded together and bred rulers of Egypt, occasionally interspersed with the marriage of a half-brother to a pure-bred heiress to the throne. Here was indeed a Royal Family, a Family in the most absolute sense of the word, a Family raised altogether above the people over whom it ruled, a Family in which the innate characteristics thereof must have been intensified and concentrated to the utmost possible degree, a Family in which every member must have been almost incredibly like every other, a Family which—since it achieved so much—had reason indeed to be proud. Little wonder need we spend on the similarity of Royal portraits, attributing it to the conventions of art, little wonder that creatures so bred up away from common humanity so successfully claimed to be divine. To-day we should call them Higher-Men, in Egypt they referred to them as Gods.

For the sake of those who are unfamiliar with the history of the Kings of this dynasty I will briefly indicate the curve of greatness of these rulers.

The virile Saqnunri'a III. strikes a blow for the freedom of his people from the Hyksos, and dies on the field of battle. His sons continue his work until Yahmase I., completing the task, clears the country of the barbarians and founds the Dynasty.

Yamounhotpu I. continues the work of his father; his reign is short, and his son Tahutmosis I. commences the task of rebuilding the temples, re-organising the people and the administration, and by a series of spectacular campaigns conquers for Egypt an empire greater than any it had ever possessed in the days of the greatest dynasties of time past.

Of his daughter Hatshepsut I need say little. These pages set forth the greatness of her character and suggest the achievements of her reign.

Her brother's child, Tahutmosis III., who followed, Egypt's greatest military leader, stands as the first of the great empire-builders and world-conquerors, the forerunner of Alexander, Caesar, and Napoleon.

His son, Yamounhotpu II., was a vigorous and capable Sovereign who followed in the footsteps of his father. Tahutmosis IV. in his short reign, though he achieved little as far as we know, carried on the tradition successfully.

Then followed Yamounhotpu III., "le grand monarch," "le roi soleil," of the XVIIIth dynasty, the ideal Head of the State and Father of His People, in whose long and brilliant reign of magnificent peace Egypt blossomed like a rose, and enjoyed the fruits of her military labours in the past centuries.

Then came the crash. Yamounhotpu was succeeded by his son Yakhunytonu, the famous philosopher. The empire of Egypt fell to pieces like a house of cards, showing thereby what the power and personality of the Sovereign meant to Egypt. It was a crash indeed, but how magnificent a crash even so! Yakhunytonu failed badly as a King, but he was nevertheless the

greatest intellect of his age, the first great world-teacher and philosopher, the forerunner and anticipator of the founders of the great negative world-religions, the Buddha, Krishna, Zoroaster, and Jesus. The world would have it not then, it claimed another millennium of freedom ere it would receive its chains. The world was still virile.

But old-fashioned eugenists need not prick up their ears when we come to Yakhunytonu. There is no hope for the Victorian school of eugenics in the XVIIIth dynasty. This strange figure with the beautiful face, the queer-shaped body, and the luminous mentality, does not prove that the Family was degenerate from generations of in-breeding.

The great King Harmhabi, whose mother was Yamounhotpu's daughter, and whose father was a descendant of Tahutmosis III., was still to come. In ten years this brilliant ruler, whose face alone is a thing to inspire, who was possessed of a will of iron and a vitality like a flame of fire, restored all things and handed on to the XIXth dynasty a re-organised Empire which he had reconstructed from the ruins he had inherited from the temporary successors of his famous and disastrous uncle.

I wish to express my gratitude to Mr. Theodore M. Davis, the author, and Messrs. Archibald Constable, the publishers, of the "Tomb of Hatshôpsitu," for kindly allowing me to reproduce the following beautiful drawings from Deir-el-Bahari, executed by Mr. Howard Carter:—

Tahutmosis I.
Queen Yahmase.
Tahutmosis II.
Tahutmosis III.
Hatshepsut.

The Persons of the Period Presented

The King of the South and North, AAKHOPRIKARI'A,
Son of the Sun, TAHUTMOSIS I.

The King of the South and North, AAKHOPRIENRI'A,
Son of the Sun, TAHUTMOSIS II.

The King of the South and North, KAMARI'A,
Son of the Sun, HATSHEPSUT.

The King of the South and North, MENKHOPRIRI'A,
Son of the Sun, TAHUTMOSIS III.

The Hereditary Princess, Royal Daughter, Royal Sister, Divine Consort,
Great Royal Wife, NEFERURI'A.

The Hereditary Princess, Royal Daughter, Royal Sister, Divine Consort,
Great Royal Wife, HATSHEPSET-MERYTRI'A.

The Royal Mother, YSIT.

The Hereditary Prince, Chief of the Sailors,
YAHMASE, Son of E'bina.

The Hereditary Prince, Chief of the Soldiers,
YAHMASE PEN NEKHABIT.

Hereditary Prince, Keeper of the Double-Silver-House, Seal-Bearer of the Double-Gold-House, YNENI.

Princes of the following of TAHUTMOSIS I. and TAHUTMOSIS II.

The Hereditary Prince, Chief Architect, SENMUT.

The Hereditary Prince, Vizier, HAPUSENEB.

The Hereditary Prince, Chief Secretary, TAHUTIY.

The Hereditary Prince, Chief Treasurer, NEHESI.

Princes of the following of HATSHEPSUT.

The Hereditary Prince, Chief of the Archers, YNEBNI.
The Hereditary Prince, Divine Father, PUEMRI'A.
} Princes of the following of TAHUTMOSIS III.

PAHRI, the Draughtsman, Grandson of Yahmase, Son of E'bina.

A Nephew of Tahutiy.

Lesser Princes and Officials, a Chief Prophet, Ynmutef Priests, Kher-heb Priests, Priests, Physicians, Heralds, Chamberlains, Draughtsmen, Scribes, Artists, Overseers of Workmen, Workmen, Messengers, Musicians, Dancers, Male and Female Attendants.

Prologue

The house of a high official at the Court of Egypt, Tahutiy, Chief Secretary to King Tahutmosis I. of the Eighteenth Dynasty, some 3500 *years ago, or about* 1200 *years before the end of Pharaonic Egypt. On the roof of the house, a flat promenade leading to a little alcove in which is a chair. Nothing else can be seen save the sky. It is evening.*

Tahuity enters, carrying a long staff in his hand, sandals on his feet, a little square artificial beard beneath his chin and attached to his wig. In one hand he holds a mounted feather, the emblem of his rank. Round his neck hang the writing materials of his office in their case. A servant follows him. He reaches the chair and hands his staff and his fan to the attendant, then he seats himself in his chair. He takes off his writing-case and hands it to the man, unfastens his beard and gives it likewise.

TAHUTIY.

Take these, and summon me my nephew. Tell him I would speak with him here without delay.

THE ATTENDANT.

Master, it shall be done.

He withdraws, moving backwards, his hands raised in adoration. Tahuity takes off his wig, revealing his shaven head, and leans back in his chair, stretching himself luxuriously and closing his eyes. In a moment or two his nephew appears, a young boy clad in plain linen loin-cloth, with his hair fastened on one side to form a side-lock.

TAHUTIY, *replacing his wig on his head.*

Come, come in peace, my dear nephew! I have but this moment returned from the Court, Life, Health, and Strength be to It! I have it in my heart to give thee a lesson, having an hour of ease in which I may devote myself to thine upbringing. Thou art growing

into a fine lad, but thou art ignorant, I fear me, for thine age. Thy masters tell me thou art idle and backward in thy studies; and as for me, my duties as Chief Royal Secretary to the Majesty of King Aakhoprikari'a, Son of the Sun, Tahutmosis, Life, Health, and Strength be to Him, leave me but little time for thy instruction.

THE BOY.

I study long and earnestly at the school, Venerable Uncle, I am not idle.

TAHUTIY.

Whether thou be idle or not, I know not; howbeit thou art ignorant for thine age. In what subject wilt thou that I instruct thee this evening?

THE BOY.

In the history of the Two Lands, Venerable Uncle, if it so please thee.

TAHUTIY.

Thou art interested in the history of the Two Lands? Knowest thou aught of their history, my boy?

THE BOY.

But little, Venerable Uncle.

TAHUTIY.

So be it; I will instruct thee therein briefly during the hour of leisure that is mine. Seat thee on the ground by my feet. *The boy squats on the floor by the chair of Tahutiy.* Attend my words, for they are wise. Few lads of thine age have the honour of instruction from a Chief Royal Secretary of the Majesty of Peraa, Life, Health, and Strength be to Him; it is an honour wherein thou must account thyself blessed.

To commence: thou knowest, I doubt not, that this age in which we, fortunate that we are, are granted the breath of life beneath the beneficent rule of the Good God, King Aakhoprikari'a, Son of the Sun, Tahutmosis, Life, Health, and Strength be to Him, is known as the Eighteenth dynasty of the Kings who have ruled over the Two Lands in which we live. It is a great age, the like of which hath never been seen since the beginning; but the ages that have passed have had their greatness, and I will tell thee which were these great ages of old time,

instructing thee in that which was the reason of their greatness, and the names of the blessed Kings by whose power they were what they were.

Passing over the ages before the records were made of that which happened, the very distant ages when the blessed Gods ruled upon Earth, springing from Ri'a, the Sun which shines in the sky, we come to the first King, Himself descended directly from Ri'a, Who united beneath His sandals the Land of the North as well as the Land of the South. The name of this blessed God was Meny, and He lived nigh upon four thousand years before this time in which we live. In His time was great prosperity, many were the great works which He created, organising the Two Lands, and all the arts of civilisation were flourishing. He died and His sons followed Him, the level of prosperity rising and falling from generation to generation, sinking low, and then rising high, until the time of the Fourth dynasty of the Kings.

At this time there arose a great King called Khufui, and after him came another great King whose name was Khafri'a. In the time of these Gods the civilisation and prosperity of the Two Lands reached a height which hath never been surpassed till this day. . . .

THE BOY.

Venerable Uncle?

TAHUTIY.

What sayest thou?

THE BOY.

Thou didst say that this age in which we now live is the greatest that hath been.

TAHUTIY.

Thou sayest truly. Even so is it. Nevertheless this past age of the great Kings Khufui and Khafri'a, the Justified before Osyri, in which were erected the mighty Pyramids in the North, and many wondrous works of skill and of beauty, were great even as this age, greater in these mighty works that still survive to our time, and which have never again been attempted, but less great in the extent of the empire over which these blessed Gods ruled. And this age of which I

speak, in which were built the great Pyramids, was more than three thousand years before our time.

Great King succeeded great King through these mighty dynasties, the Fourth, Fifth, and Sixth, by our reckoning, from King Khufui and Khafri'a, to Unys, Tety, and the blessed Kings Pepy, maintaining more or less the high level of their prosperity, their learning, and their arts, for many centuries. Then came long ages of obscurity and decline, in which the magnificence of this great civilisation dropped back into sloth and superstition, idleness, decay, and finally into chaos and civil strife. Thus ended the old civilisation of the Two Lands. In this age men lived not as now, nor was the system of government as it is to-day. Their language was simpler, their habits were simpler, their clothes were simpler, they themselves were smaller, sturdier, and more robust. It was an age of magnificent simplicity, of gigantic simplicity in all things; they lived a hard and active life, and all their works were vast and noble in design, as can be seen from those that are still in existence after the passing of all these centuries.

THE BOY.

Were there wars in those days, Venerable Uncle?

TAHUTIY.

There were wars then, even as now, but the empire over which those great Kings ruled was never as great as this over which their descendant, the blessed King Aakhoprikari'a, Son of the Sun, Tahutmosis, Life, Health, and Strength be to Him, now rules.

Well, to proceed. After this long age of decline of which I have spoken, there came another great period of prosperity. The dynasties had rolled on until in the Ninth, Tenth, and Eleventh, all things fell into chaos, disorder, and civil war. Then there arose a great King, Yamounemhati was His name, and He was the founder of the glorious Twelfth Dynasty. He arose, crushing disorders, overcoming rebellious ones, defeating His enemies and organising the Entire Two Lands according to His Will. Once more foreign wars were undertaken, and the empire became of wide extent, prosperity and all

learning flourishing again in the Beloved Land. He passed into the Sky and His sons succeeded Him on the Throne of Horu, and Their sons after Them, each One as great a Sovereign as His father. Under these Gods, Who were named alternately Yamounemhati and Senusert, the Two Lands reached a height of magnificence and prosperity equalled only by the greatest periods of the days of the Pyramid-builders—the Kings of the Fourth Dynasty. Things, however, had changed, the language was more nearly as it is now, men lived less simply and more luxuriously, and in place of the ancient Princes who held high offices under the King and at His pleasure, the Land was ruled by the King through great Lords who had become hereditary Princes of the Nomes of the Land, each Prince ruling his district after his father, having therein almost the power of a king, being buried there instead of beside his Sovereign, and thus making the Two Lands almost a collection of petty kingdoms, with the Good God, the King of the Two Lands, as overlord, ruling through His hereditary rulers. . . .

THE BOY.

What wouldst thou have been, Venerable Uncle, in that age?

TAHUTIY.

I should perhaps have been ruler of my district with absolute power, life and death for all men in my hands, only the King's word to control my actions when He saw fit to interfere. Else, had I not been such, I had been less than I am now, I had been a minor official of the King or of some Prince in his Nome.

THE BOY.

How long ago was this age, Venerable Uncle?

TAHUTIY.

Nigh on two thousand years to its beginning, my boy. But the time passes, and I must proceed. After this great period in the history of the Two Lands —a period only of a few centuries' duration—there came the fall, the terrible ages when after another long decline, the vile Asiatics who knew not Ri'a, the Spirit

of the blessed Sun, came upon the Two Lands in their thousands and placed the people of the Beloved Land beneath their barbarous yoke. Never was such an age of misery for the people of Tamery, the Beloved Land! The Kings of these unclean ones, these shepherds from the North, knew not the Gods of the Two Lands, and they overthrew the Temples and allowed all things to fall into decay. The days of prosperity were no more, learning ceased, men could not read nor write, nor were great monuments erected anywhere in the Land, save at rare intervals in their rule, when a less barbarous King, such as King Apopi, sought to imitate the people of the Beloved Land and use their skill which they had of old time.

At length, after many centuries, the immediate forefathers of the Majesty of the Good God, Life, Health, and Strength be to Him, Who now rules over Tamery, arose, and, collecting together the people of Their district, which was this blessed district of Thebes, commenced to defy these Asiatics and drive them forth from the land, claiming the supremacy of Their ancestors, the Kings Who were in time past. The first to meet with success was King Saqnunri'a, and He was slain in the day of His triumph. The daughter of this King was the blessed Queen Yahotpu I., who, wedded to her brother, had two children, King Yahmase and Queen Nofrityri who became His wife. This great King took up the work, and after many wars drove the Unclean Ones, these Shepherds, from the Beloved Land, and chased them into their hiding-places in the countries of the North, destroying them utterly. At length He was called to the Sky, and His two children, King Yamounhotpu and Queen Yahotpu who was wedded to Him, ruled over Tamery, continuing His work, destroying those who remained of the Asiatics, besieging them in their own strongholds in the North-land, and destroying them utterly. These Gods passed into the Sky, leaving a Royal Daughter, the Queen Yahmase, to whom was wedded the King's son, her brother, the blessed God King Tahutmosis, Life, Health, and

Strength, be to Him, Who now rules in the Two Lands. He, greatest of all Kings since the beginning, direct descendant of Ri'a, the Spirit of the Sun, through all the Kings of the Two Lands since the days of the Gods, has led His armies unto the uttermost limits of the earth, conquering all men, destroying the remnants of the Asiatics, rebuilding the Temples, setting up monuments, organising all things, making beautiful the Entire Land, reviving learning and all the arts of prosperity and civilisation, so that to-day the Two Lands are as never before since the beginning, and the Empire over which this God rules is a thing undreamed of in the greatest days of time past, a thing that never was in the time of the ancestors.

Thus I have briefly instructed thee in the history of the Two Lands since the beginning, down to the days in which we now draw the breath of life under the Good God Who rules over us with such beneficent wisdom.

THE BOY.

Venerable Uncle, will the Two Lands always be as great as they are now?

TAHUTIY.

That is a question, my boy, which it is difficult to answer to-day. The course of history will doubtless be repeated and an age of decline may come in future days when this present great period is ended. But that day is indeed far away. In the meantime there is great glory before the Beloved Land, for the Majesty of King Tahutmosis, Life, Health, and Strength be to Him, though the two Royal Sons have passed into the Sky, hath a Royal Daughter, the child of Queen Yahmase, who, though yet but wearing the side-lock of youth, is a true Daughter of Ri'a, wise, beautiful, and beloved of all men. This Princess is the heiress of the Two Lands, and a great glory shall she be when she rules over Tamery.

THE BOY.

But, Venerable Uncle, will she rule alone in the place of her Father, when the Good God, Life, Health,

and Strength be to Him, passes into the Sky and joins the Solar Disk? Shall a woman rule as King?

TAHUTIY.

That we may not say, my nephew, at this hour, but His Majesty, Life, Health, and Strength be to Him, Who loves His Daughter more than saying, has such a project in His heart, howbeit those who would insist on the laws and customs of old time would urge that her brother, the young Prince Tahutmosis, son of His Majesty, Life, Health, and Strength be to Him, by the Lady Mutnofrit, should, when wedded unto his sister as soon he shall be, be Associated on the Throne of Horu as heir of the Two Lands.

THE BOY.

And is this Prince wise and beautiful, even as the Princess, his sister, Venerable Uncle?

TAHUTIY.

He is a Son of His Majesty, Life, Health, and Strength be to Him, and could not be otherwise; howbeit he may not be so loved by all men, nor accounted of such promise as the Hereditary Princess, the Royal Daughter, Hatshepsut, the sister of this Prince. . . . Come, we will go within. Night is at hand. . . .

KING OF THE UPPER AND LOWER LAND, AAKHOPRIKARI'A, SON OF THE SUN, TAHUTMOSIS I., Father of Hatshepsut.

THE ROYAL DAUGHTER, ROYAL SISTER, ROYAL MOTHER, DIVINE CONSORT, GREAT ROYAL WIFE, YAHMASE, Mother of Hatshepsut.

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LIFE OF HATSHEPSUT

Part I.

SCENE I.

A private apartment in the Palace of Tahutmosis I. at Thebes. Sunset across the Nile. A long balustrade of carved and painted woodwork, wooden pillars at either end, also carved and painted, supporting the roof. The walls at either end of the chamber gaily decorated with lotus and papyrus buds, etc., between them a line of fowling and fish-spearing scenes. Tahutmosis is seated on a great chair gaily decorated, moodily gazing over the river towards the desert. He is clad in a loose garment of transparent linen over a plain linen kirtle with a sash in front, embroidered with uraei at the bottom. On his head he wears a wig with the striped-cloth covering, the royal uraeus on his brow.

Before him stand two harpers in long loose robes, playing huge harps, brilliantly painted, having the king's head for base, one head wearing the crown of the Upper Land, the other the crown of the Lower Land. As they play they sing, each one a verse alternately.

1ST HARPER.

Happy indeed is this good Prince!
His good destiny is fulfilled!
Bodies pass away and others remain behind
Since the time of the ancestors.
The Gods Who were of old time
Rest in their pyramids.
So also the nobles and the wise men
Are at rest in their pyramids.

2ND HARPER.

But those that built them tombs have now no resting-place.
Lo! what of their deeds?
I have heard the words of Ymhotpu and Hardafef,
Whose sayings men repeat continually,
Behold! Where are their abodes?
Their walls are overthrown,
Their places are not,
Even as though they had not been. . . .

TAHUTMOSIS, *rousing himself from his reverie. To the Musicians.*

Silence awhile.

He strikes the side of his chair sharply with his hand. A Chamberlain appears immediately and stands before him at a considerable distance, with back bent and eyes shielded with his two outstretched arms that the radiance of the King's majesty may not blind his eyes.

TAHUTMOSIS, *to the Chamberlain.*

Let Hapuseneb, Yahmase Pen Nekhabit, Yneni, and Senmut, attend My Majesty forthwith.

The Chamberlain bows low, and in the same attitude withdraws swiftly. The King once more drops into his reverie and the Musicians play on.

2ND HARPER.

None comes from thence who tells us what hath become of them,
Who tells us what hath befallen them, who gladdens our hearts,
Until thou thyself dost approach the place whither they are gone.
Therefore with joyful heart forget not to make glad thy heart,
And follow thy heart's desire so long as thou livest.
Put myrrh on thy head, clothe thyself in fine linen,
Anointing thyself with the true marvels of God.
Adorn thyself as beautifully as thou canst,
And let not thy heart be discouraged.

1ST HARPER.

Follow thy heart's desires and thy pleasures
So long as thou livest on Earth.
Let not thy heart concern itself,
Until there comes to thee that day of mourning.
Yet he whose heart is at rest hears not men's complaint,
And he who lies in the tomb understands not their mourning.
With happy face celebrate a joyful day,
And rest not therein.
For no one carries away his goods with him,
Yea, no one returns again who is gone thither. . . .

The Chamberlain returns followed by the four noblemen summoned. They are clad in long robes of linen, and they wear rows of golden collars round their necks, the gifts and rewards of the King, wigs on their heads, and little short, square, black beards under their chins.

The King raises his hand, the Musicians cease playing, and the Chamberlain announces the officials, retaining his attitude of adoration. The Musicians prostrate themselves, smelling-the-earth for a few seconds, and then depart.

THE CHAMBERLAIN.

The Hereditary Prince, Governor, Wearer of the Royal Seal, Particular Friend, Chief Treasurer, Royal Herald, Yahmase Pen Nekhabit.

Yahmase Pen Nekhabit, an aged and scarred soldier, steps forward, and, dropping on to his knees, smells-the-earth before the King.

The Hereditary Prince, Governor, Chief of Works in Uast, Keeper of the Double Silver-House, Seal-bearer of the Double Gold-House, Sealer of Contracts in the House of Yamoun, Excellency, Overseer of the Double Granary of Yamoun, Yneni.

Yneni, an elderly official who held these offices in the reign of the father of Tahutmosis, does likewise.

The Hereditary Prince, Governor, Great Lord of the South, Priest of Ynu, Governor of the City, Overseer of the Temples, Hapuseneb.

Hapuseneb, a man of early middle age, does likewise.

The Hereditary Prince, Governor, Wearer of the Royal Seal, Particular Friend, Steward of Yamoun, Chief Architect, Senmut.

Senmut, a younger nobleman, follows the example of the others.

After a pause of a few seconds etiquette allows Tahutmosis to recognise his Ministers.

TAHUTMOSIS.

Arise.

The four noblemen rise to their feet, and stand before the King in the attitude of adoration, arms outstretched and eyes shielded.

THE FOUR NOBLEMEN.

Life to the Horu: Mighty-Bull, Beloved-of-Truth!
Lord of the East and West: Shining-in-the-Serpent-Diadem, Great-in-Strength.
Glittering Sparrow-hawk: Rich-in-Years, Making-Hearts-to-Live.
King of the South and North: Aakhoprikari'a,
Son of the Sun: Tahutmosis, Gifted with Life forever, eternally.

Chanting—

The Two Lands together show Him honour,
He Whose Dread is impressed upon all nations,
Great in Fame, Who hath subdued His enemies,
Praised by the Great Company of the Gods!
To Whom is given the inheritance of His father Geb!
He has received the Lordship of the Two Lands!
All living creatures are full of delight,
Full of joy are their hearts,
All men rejoice, and all creatures adore His Beauty!

TAHUTMOSIS, *with slow and thoughtful utterance, and the arrogance of one whose word has never been questioned from childhood save at the price of death, tempered nevertheless by the experience of a lifetime of great administration and many wars, and given an indefinable air of the speech of a Deity by the tremendous tradition of the Pharaohs, his ancestors, who have ruled through the varying fortunes of Egypt for* 4000 *years, strictly inbred to produce a race of Higher-Men.*

My Majesty hath pondered deeply of late on that matter which I placed before My Ministers in Council when last they were assembled to receive My wishes. Since it pleased My Fathers and Brethren, the Gods, to summon My son, Yamounmosu, the Justified, to the Kingdom of Osyri, there has been appointed no successor to My Majesty on the Throne of Horu. . . .

My Majesty waxeth aged, howbeit there hath been decreed to Me at My birth very many years of life and henti-periods without number, nevertheless weary is My Majesty, for I held sway over the Two Lands while I was yet a child, and I have laboured for the welfare of My people since I wore the side-lock of youth. I have overthrown the vile men of Kush, I have trampled upon the Lords of the Marshes, and the Anu of Nubia are under My feet, the Asiatics I have driven from their last stronghold, I have pursued them even unto the limits of the Desert, and I have destroyed them utterly so that they are no more. Wherever I have gone weapon in hand, seeking a warrior, I have found none to withstand Me. I have penetrated to valleys which were unknown to My ancestors, the inhabitants of them had never beheld the Wearers of the Double-Diadem. Thus have I completed the work of My fathers and freed My children from the oppression of the foreigners which did grind them into the dust since the time of the ancestors. Verily, such prosperity hath not been in the Two Lands since the days of the great Kings that were before the decline and the advent of the Asiatics, the Yamounemhatis and the Senuserts that sat upon the great throne of Horu more than a thousand years before My Fathers arose and overcame the vile foreigners that oppressed the Entire Land, knowing not Ri'a, nor venerating the Gods of our forefathers, and drove them out from the whole land of Tamery. The Houses of the Gods have I rebuilt so that they are more beautiful than they have ever been, and from the Deserts of the South to the Marshes of the North, I have set the Entire Land in order, and My dominion stretches unto the uttermost limits of the Earth, for I have conquered the

nations who dwell beyond the Great Bend, the mighty river of the Land of Naharain that floweth backwards from the North countries into the Southern lands.

My Majesty is weary with much care and I would appoint a successor to My Majesty, that, having instructed him in the duties of the living Horu, I might resign unto him My power, with peace and security of heart, and seek repose in Mine old age in the Land I have ruled since My childhood.

YNENI.

May the Majesty of Peraa have years without number and henti-periods innumerable! Verily, the like of His Majesty hath not sat on the Throne of Horu since the beginning! The deeds of His Majesty are the deeds of the God Montu Himself, the Entire Two Lands worship His Majesty with one voice. Behold! We have considered the words of Peraa when He made known to us His wishes in Council, and we would urge His Majesty that the son of the Good God, the young Prince Tahutmosis, be forthwith Associated with His Majesty on the Great Throne of Horu, that the wishes of Peraa may be accomplished as He hath declared them unto us in this hour.

TAHUTMOSIS.

Yahmase, has this judgment thy support also?

YAHMASE.

The Majesty of Peraa is as the Majesty of the Sun at mid-day. His splendour is as the splendour of Ri'a when He is at His zenith! The judgment of Yneni finds complete support in the heart of the old warrior, the devout servant of His Majesty.

TAHUTMOSIS.

Hapuseneb, Senmut, ye likewise?

HAPUSENEB, *with reservation and disagreement tempering his words.*

Holy is the name of Peraa! He hath arisen as Ytumu Himself to suppress injustice and disorder among His children! Whatever the Majesty of Peraa shall decree is pleasing to the heart of His servant. If the heart of His Majesty would Associate with Himself

on the Great Throne of Horu the young Prince Tahutmosis, the son of the Lady Mutnofrit, Hapuseneb will serve him with the devotion and faithfulness he hath ever shown unto the living Horu.

SENMUT, *with even more definite disagreement in his tone.*

More beautiful than Horu Himself is the beauty of Peraa, His odour is more exquisite than the choicest odour of the whole land of Puanit! The judgment of Senmut is even as is the judgment of Hapuseneb.

TAHUTMOSIS.

It is even as I expected. Hapuseneb and Senmut, ye agree not in the judgment of the others save upon the command of My Majesty?

HAPUSENEB and SENMUT.

The wisdom of Peraa hath perceived the truth.

TAHUTMOSIS.

Your reasons, Princes?

HAPUSENEB.

Lord, the Prince Tahutmosis is not the eldest of the pure blood of Ri'a.

SENMUT.

Lord, there is one in whom the blood of Ri'a flows more purely; one, moreover, who is more richly endowed with the nobility of the Majesty of Peraa.

TAHUTMOSIS.

Yneni, Yahmase, what say ye concerning the words of these Princes?

YNENI.

Lord, that they speak truth, but that it alters not the matter.

YAHMASE.

Lord, they speak of the daughter of Thy Majesty, the Hereditary Princess, the Royal Lady, Hatshepsut. Can a woman lead the army of Peraa?

TAHUTMOSIS.

This, then, is the matter, Lords. My eldest surviving son, the young Prince Tahutmosis, son of the Lady Motnofrit, has not in him the sacred blood of Ri'a in full measure, for she is not Heiress of the Two Lands. Moreover, I Myself but hold the sovereignty

through the Great Royal Wife, the Queen Yahmase, and by right of Association on the Throne with My Father. Therefore, on that score his claim is not strong. Moreover, the character of this young man lacks the force and nobility which were to be expected in a son of My Majesty.

Are these not thy thoughts, Hapuseneb?

HAPUSENEB.

The wisdom of Peraa hath perceived the thoughts of his servants.

TAHUTMOSIS.

Also, I have a daughter, Hatshepsut, child of the Queen, and therefore of the true blood of Ri'a. This daughter, moreover, hath in full measure inherited the wisdom and nobility of My Majesty, as is fitting in the heiress of the Two Lands—a lady much beloved by the people, to whose heart thou art dear, Senmut, and in whose confidence thou hast a near place, is it not so?

SENMUT.

If the Majesty of Peraa doth not deign to flatter His servant, the wisdom of His Majesty hath perceived the truth.

TAHUTMOSIS.

Yneni, Yahmase Pen Nekhabit, what say ye to this?

YAHMASE, *simply.*

Lord, that the beautiful child, Thy daughter, cannot lead the armies of Thy Majesty into Naharain to the Great Bend, to the mighty river that floweth backwards from the North lands into the South.

YNENI.

Lord, I perceive not the meaning of the words of the Princes, Hapuseneb and Senmut. Yahmase Pen Nekhabit speaks true words. The great warrior hath made clear the very heart of the matter. Moreover, the Lady Hatshepsut, as heiress of the Two Lands, must be wedded unto her brother, the young Prince Tahutmosis, that the blood of Ri'a may not be adulterated. Then will Tahutmosis be the successor of the Majesty of Peraa. Wherein lieth the matter for controversy?

TAHUTMOSIS.

My Majesty shall tell you Myself. It lieth in this. Shall the mighty empire which My Majesty hath laboured since childhood to create, which My Father, Yamounhotpu, the Justified, and His Father Yahmase, the Justified, and His Father, blessed be the holy names of these Gods! spent their life-blood in attaining, shall this descend upon one who, through weakness, might lose all, yea, even so that the vile Asiatics themselves might return in their thousands and once more overrun the Beloved Land that I and My Fathers have freed from their yoke?

HAPUSENEB and SENMUT.

The words of Peraa are the words of Tahuti Himself. The wisdom and eloquence of Peraa are the wisdom and eloquence of the Lord of Wisdom.

YNENI, *bitterly*.

The Majesty of Peraa would not wed His daughter unto His son according to the immemorial custom of His Ancestors, whereby the blood of Ri'a is preserved pure, and the beauty and nobility of the Royal Race is increased and increased from generation to generation so that Peraa is ever further and further removed from His people and evermore resembles His Fathers and Brethren the Gods?

TAHUTMOSIS.

My Majesty said not so, Yneni; their marriage shall assuredly take place.

YAHMASE.

The words of Peraa are hard of understanding unto His servant, the aged warrior, Yahmase, who hath fought in all the wars of the Fathers of Peraa from the beginning, and hath been richly rewarded for his valour by the Blessed Gods who sat upon the Throne of Horu ere the Majesty of Peraa was yet begotten. His Majesty would protect His empire by not Associating His son with Himself, yet would he wed that son and none other unto the daughter of His Majesty, whose Lord doth by law inherit the Double-Diadem!

YNENI.

If the Majesty of Peraa doth wed His children then doth the young Prince Tahutmosis become the successor of His Majesty, as His servant hath judged fitting!

TAHUTMOSIS.

Hapuseneb, speak the thoughts of thy heart concerning these things and make clear to these Princes the meaning of My Majesty.

HAPUSENEB.

The Hereditary Princess, the Royal Lady, Hatshepsut, the daughter of Peraa, whose mother is the Great Royal Wife, the Queen Yahmase, is the heiress of the Two Lands. Had the son of His Majesty been spared by Osyri, had her brother Yamounmosu, the Justified, been spared from Yamentet, he had wedded his sister, and all had been well, for in both was the blood of Ri'a in full measure, both being the children of the Queen Yahmase, the Great Royal Wife. Now that the Gods have decreed otherwise, the Royal Daughter of Peraa shall wed Tahutmosis, her brother, the son of the Lady Mutnofrit, but the power shall be hers only. This is the judgment of Hapuseneb, the Prophet of Yamoun, who speaketh for the Priesthood.

SENMUT.

And of Senmut, in whose heart is the love of Peraa.

TAHUTMOSIS.

Your words find favour in the heart of My Majesty exceedingly, exceedingly. Verily, I have faith in My beloved daughter more than in any other in the Entire Land. Wise is she, and of rare intelligence, full of wisdom and resource is she, swift and capable in decision, strong and unhesitating in action, howbeit she is yet but a child. Verily she is the true offspring of her Father, and the veritable daughter of Ri'a. In her hands could I leave My empire with peace of heart, and in the hands of none other. Therefore is My Majesty unwilling that Tahutmosis should be Associated to the end that he may receive My power.

YNENI.

The wisdom of Peraa is greater than is the wisdom

of His servants. His Majesty knows in the wisdom of His heart how He will bring to pass this determination?

TAHUTMOSIS.

Verily, I know it not, save that ye yourselves shall devise a means for My Majesty.

YAHMASE.

May the aged warrior who hath served faithfully the Blessed Forefathers of Peraa, and the Majesty of the Good God Himself in all His wars, speak that which is in his heart?

TAHUTMOSIS.

Speak thy mind, old soldier.

YAHMASE.

No man in the Entire Land hath the love of Peraa so strong in his heart, no man hath served Peraa more faithfully, no man hath received the rewards of Peraa in such full measure. Behold! It is not in the law of the Two Lands but that the Lord of the Queen of Tamery shall have full power over the dominion of the Earth. The heart of Yahmase, the aged warrior, fears dissension in the Land, and dissension in the Great Double Palace, and a weakness in the ruling of the empire, if the young Prince Tahutmosis have not the full power of Peraa.

YNENI.

The young Prince Tahutmosis would ever have the wise counsel of the Lady Hatshepsut, his Great Royal Wife, and since her will is the stronger her counsel would ever be supreme and have full sway were her Lord Associated by the Majesty of Peraa, as the servant of His Majesty doth urge, and as hath ever been the custom in Tamery.

YAHMASE.

Lord, give the ear of Thy Majesty to the counsel of the more aged and wise of the counsellors of Thy Majesty. Let the son of Peraa be Associated on the Great Throne of Horu with Thy Majesty, and with the wise counsel of his wife, the Royal Daughter Hatshepsut, there will be no division in the Great Double

Palace, and all will be well in Tamery even as it hath been under the wisdom of the rule of Peraa.

YNENI.

Lord, there is no known nor lawful means whereby the power may be retained by the Royal Daughter, and her Lord be deprived of the full authority of Peraa. The position would be fatal to the prosperity of the Two Lands, howbeit the Lady is wise, for there would be two wills, one recognised by the people, another recognised by the Court, and the wisdom of the Royal Lady would be lost in dissension, whereas otherwise it were preserved in unity through the mouth of her Lord.

YAHMASE.

Lord, Yneni speaks words of wisdom and truth. The King of the South and North must be free to lead His army against the disturbers of the peace in His empire, and the will of a woman, howbeit she be wise as the Goddess Ysit Herself who ruled Tamery in the absence of Osyri, were likely to curb the warlike spirit of His Majesty, and give courage and boldness to the rebels against Peraa.

TAHUTMOSIS.

Verily, there is no satisfying the divided hearts of the counsellors of My Majesty. Lords, I give ye this My determination. I have faith in My daughter and in none other.

HAPUSENEB.

Wise, wise is the heart of Peraa.

SENMUT.

May His Majesty remain steadfast to the determination of His heart!

TAHUTMOSIS.

Hark ye, Lords. I will summon My daughter, and she herself shall discuss this matter with us, for she is wise and mayhap her wisdom may light on a solution satisfying to us all. Her, in truth, this matter concerns more than any other, therefore is it most fitting that she should attend, for in no decision can we act contrary to her will, howbeit she is young, for it were an evil day, methinks, for My Kingdom when Hatshepsut

should raise her head in defiance of the Will of My Majesty and My Ministers. Therefore must her concurrence be secured in the decision of My Majesty, for I have faith in the wisdom of My daughter.

THE FOUR NOBLEMEN, *first Hapuseneb and Senmut, and then, less eagerly, Yneni and Yahmase Pen Nekhabit.*

Let the wise thought of Peraa be executed forthwith.

Tahutmosis strikes his chair with his hand, and the Chamberlain appears and stands, as before, in adoration.

TAHUTMOSIS.

Let the Royal Daughter, Hatshepsut, stand before Me immediately.

The Chamberlain bows low and departs.

PART I.

SCENE II.

The apartments of the young Prince Tahutmosis in the Palace. A cool, lofty chamber, dimly lit by little windows high up in the walls, gaily painted with decorative designs, birds and flowers, and patterns composed of intricate brightly-coloured lines. Luxurious furniture, chairs, settees, couches covered with brilliant leather cushions and heavily embroidered stuffs.

Tahutmosis lounges indolently on a great settee, surrounded by cushions. He has the appearance of a youth of an amiable and rather weak disposition, of considerable rather effeminate personal beauty, and an indolent manner. Beside him lounges a young woman, one arm round his waist. He is lightly clad in a linen kirtle, and his head is bare, displaying his shaven skull. The young woman wears a simple loose gown of fine linen fastened beneath her breasts and reaching to her ankles.

In front of them is a little table on which are flagons of wine and drinking-cups, jars of perfume, and a basket of figs. The chamber is in considerable disorder, stools are overturned and stuffs and garments and figs are lying about the floor. In the centre a number of young women are dancing, at the same time playing musical instruments. They are clad in long loose flowing robes of transparent, carefully goffered linen, and their dance is slow and graceful—a rhythmic measure which allows of the playing of their instruments. One carries a shoulder-lyre which she is playing, another plays the double-pipes, another a banjo, and another a small harp, while four stand motionless clapping their hands in time with the music. Not only dancing thus and playing, they sing at the same time. Meanwhile Tahutmosis and the girl

beside him, who is called Ysit, recline with half-closed eyes, her arm about his waist and her other hand in one of his. From time to time they whisper something in one another's ear. Once he kisses her languidly.

SONG.

Resteth this righteous Prince!
His good destiny is fulfilled!
Bodies have been passing away since the time of Ri'a,
And younger ones step into their places.
The Sun appears every morning,
And the evening Sun sets in the West.
Men are begetting, women conceiving,
Every nostril breathing the breath of the Dawn.
But those who are born, all alike,
They come to the place which is ordained for them . . .
Celebrate a joyful day, O Prince!
Come, unguents and perfumes are set before thee,
Mahu-flowers and lotus-blossoms for thy arms,
And for the neck of thy sister dwelling in thy heart,
Sitting beside thee.
Come, song and music are before thee,
Cast behind thee all cares, and mind thee of gladness,
Until cometh that day when thou shalt go down
To the Land that loveth silence.

PRINCE TAHUTMOSIS, *to Ysit.*

Do they weary thee, sweet one? Shall they play on?

YSIT.

They are soothing, and their words are pleasant to the ear. Let them play on.

PRINCE TAHUTMOSIS.

Their songs are sad, they make my heart sorrowful, and I would have it joyful. What sayest thou, Ysit?

YSIT.

As thou wishest, Tahutmosis. Let thy heart have what it desireth, my lover.

PRINCE TAHUTMOSIS.

Shall we then have the other dancers?

YSIT.

Let it be so, if it so please thee.

PRINCE TAHUTMOSIS, *to the Musicians.*

I thank ye, ye have pleased me well. I would not have ye play more to-day.

ONE OF THE MUSICIANS, *with a deep obeisance.*

Our hearts are full of love for thy Highness for thy generous praise of thy servants. *They bow low and depart.*

PRINCE TAHUTMOSIS, *to an attendant.*

We will have the other dancers perform for us.

An attendant summons them from an adjoining apartment.

PRINCE TAHUTMOSIS, *to Ysit.*

What wouldst thou that I bid them do? Shall they do for us the dance of "The Wind among the Reeds," or a new figure-dance that I have taught them, or what wouldst thou?

YSIT.

Whatever pleaseth thee, my lover. If thou art sad, let it be a joyful measure.

PRINCE TAHUTMOSIS.

Let it be so. *To the dancers.* Dance for us a simple joyful measure, gay and agile, that our hearts may be made joyous and free from care.

ONE OF THE DANCERS.

The words of my Lord shall be obeyed forthwith.

The Dancers commence their performance. The women are clad only in little kerchiefs, the broad part at their backs, tied in front, a leather belt round their waists, a thong passing from back to front between their legs, their hair falling in three plaits on either side of their heads with a bob at the end of each, bracelets and anklets on their limbs. The men wear a short loin-cloth and the usual black wigs. Their dance is very athletic, particularly that of the women; it includes vigorous jumps and the double sommersault of one girl over another bent backwards to the ground, sequences of kicks higher than the head by the girls in single file, pirouettes on the part of the men, and violent swinging round by

two of them of two girls holding hands with arms outstretched and the feet of one wedged against those of the other. Two musicians play for them, kneeling and squatting on their heels, and two others clap hands while they dance. When they have danced for some minutes there is a sound of bustle and running feet from without, intermingled with shouts.

THE VOICE OF A HERALD.

Make way for the Royal Daughter! Way for the Royal Lady, Hatshepsut!

Tahutmosis disengages himself hastily from Ysit, and rises irritably to a sitting posture. An Attendant enters and bows low at the entrance.

THE ATTENDANT.

My Lord, the Royal Lady, Hatshepsut, comes to visit thy Highness. Wilt thou receive her forthwith, and in this chamber?

PRINCE TAHUTMOSIS, *jumping to his feet.*

I must. Detain her a moment or two if thou canst. *To the dancers.* Begone, begone, this instant, on your lives!

Attendants hurry them off the premises, picking up musical instruments and odds and ends off the floor feverishly as they go. Everything is suddenly in an uproar. Tahutmosis frantically seizes his wig with the royal side-lock from a stool near by his couch and places it on his head, an attendant hastily fastens a jewelled collar round his neck, hands him rings and places sandals on his feet. Ysit seizes her belongings and rushes from the room. A transparent robe of fine linen is hastily donned by Tahutmosis. Then two Heralds enter and stand, one on either side of the doorway.

Hatshepsut comes in, followed by two ladies-in-waiting. She is a girl of fine proportions and muscular development, and great personal beauty, a year or two older than Tahutmosis, and of much greater vigour and intelligence. Of the

two her face is infinitely the more masculine and determined, otherwise they are as like as two peas, and both are but younger editions of their father. This is, of course, due to the severely inbred character of their family, which but for the mother of the King, is the product of many generations of own-brothers and sisters, with no introduction of any diluting blood of any kind. She is simply clad in a fine linen gown such as that worn by Ysit, from beneath her breasts to her ankles, some jewels on her arms and wrists, a finely wrought pectoral on her chest, suspended by a chain round her neck, and the side-lock of the royal children on her wig, with the uraeus-serpent in front. She has superb dignity and self-command, and stands looking at Tahutmosis, who comes forward to greet her, straight in the eyes, with a slight smile on her lips.

HATSHEPSUT.

Well, Tuty, how art thou to-day?

PRINCE TAHUTMOSIS, *rather awkwardly.*

Well, I thank thee, Hatshops. How art thou?

HATSHEPSUT.

I've come for a little rest and relaxation with thee, Tuty. Am I welcome? *looking round.* What's all this mess?

PRINCE TAHUTMOSIS.

Delighted to see thee, dear sister. This—er—mess? Oh, nothing, nothing. Just a few odds and ends, thou knowest.

HATSHEPSUT, *severely.*

Hm! I see I should have sent a messenger to announce my coming. I am sorry to have disturbed thee in this manner.

PRINCE TAHUTMOSIS.

Not in the least, not the least in the world, my dear sister. Overjoyed to see thee at a moment's notice, any time, overjoyed.

HATSHEPSUT.

Thou wert at one time, Tuty, when we were children, but now, *sniffing the pungent perfumes of the chamber*

significantly. Now . . . I fear me . . . Pooh! what a stench!

PRINCE TAHUTMOSIS, *guiltily.*

Some new perfumes I have lately purchased, don't you know! Shall we have the room ventilated?

HATSHEPSUT.

Yes, let's.

She motions her women to leave her.

PRINCE TAHUTMOSIS, *to an Attendant.*

Fan-bearers, quickly!

The Attendant departs and returns with some men bearing huge flabella of peacocks' feathers. They walk round the chamber circulating the air with these great fans.

HATSHEPSUT.

What shall we do, Tuty?

PRINCE TAHUTMOSIS.

Anything thou wishest, Hatshops. Been working hard?

HATSHEPSUT.

M'm. History. Been through the lives of 400 ancestors since the beginning of the year.

PRINCE TAHUTMOSIS.

Interesting?

HATSHEPSUT.

Some of them. Wily old men, most of them. Wily old Gods, I suppose I should say. Fairly bamboozled their subjects about their own achievements.

PRINCE TAHUTMOSIS.

Shush! Those fellows might hear thee, Hatshops. *To the men.* It is sufficient. Leave us.

They bow and depart.

HATSHEPSUT.

Dost thou remember how we used to tease old Yahmase about our forefathers, the Gods who ruled before us, Tuty?

PRINCE TAHUTMOSIS.

Yes. Such sacrilegious children had never been heard of in his life-time. It was thy fault entirely, thou

knowest, thou didst suggest all things of that sort that we did.

HATSHEPSUT.

I don't think he has ever forgiven me. I have been trying to impress him with my piety ever since.

PRINCE TAHUTMOSIS.

I understood thou hadst really grown devout since thou wert grown up.

HATSHEPSUT.

So I have. I have designed a new court for the Temple of one of the Kings of the days before the decline. When they are really great men I worship them most devoutly; but when they are weak, and beat the big drum nevertheless, I become sacrilegious.

PRINCE TAHUTMOSIS.

Come and sit down.

HATSHEPSUT.

Shall we play draughts?

PRINCE TAHUTMOSIS, *to an Attendant.*

Bring hither draughtsmen and a board. *Hatshepsut seats herself on a chair opposite the settee on which Tahutmosis was reclining.* Won't you sit down here? More comfy.

HATSHEPSUT.

No, thanks. Luxury doesn't appeal to me. In the greatest days of the Two Lands men lived more simply than we do to-day.

Tahutmosis seats himself upon the settee; a table is brought, and draughtsmen, yellow and red, with lion's heads, and are set between them. They arrange their pieces on the squared board.

PRINCE TAHUTMOSIS.

Were there greater days? I didn't know that at any time the Two Lands had been greater. Yellows or Reds?

HATSHEPSUT.

Yellows. It is not admitted officially, out of compliment to Father; but if thou readest history with thine eyes open, thou canst see it pretty clearly. Thy move.

PRINCE TAHUTMOSIS.

That so? Interesting. What age was the greatest, then?

HATSHEPSUT.

Thou losest both these. Hard to say. Twelfth Dynasty was a magnificent period, great warrior kings, Yamounemhatis and Senuserts, but the fourth and fifth Dynasties interest me more. So long ago, such majestic and stupendous ideas, everything so delightfully archaic and simple, yet, withal, so grand and imposing.

PRINCE TAHUTMOSIS.

That the time the Pyramids were set up?

HATSHEPSUT.

Of course. Tuty, thou art ignorant! Thou losest this man; and this one will go too, if thou doest not something here.

PRINCE TAHUTMOSIS.

Thanks. Jolly few people know anything about what went on in those old days. Wrote in such funny language. Can't read the stuff.

HATSHEPSUT.

I daresay, but in thy position thou shouldst know things which it isn't necessary for ordinary Princes to know. I take this man.

PRINCE TAHUTMOSIS.

Always ask old Niny anything that cropped up.

HATSHEPSUT.

Old who?

PRINCE TAHUTMOSIS, *affecting the diction of a Court Herald.*

The Hereditary Prince, Governor, Chief of Works in Uast, Keeper of the Double Silver-House, Seal-Bearer of the Double Gold-House, Sealer of Contracts in the House of Yamoun, Excellency, Overseer of the Double Granary of Yamoun, the Double-Ass Yneni. *They both laugh.*

HATSHEPSUT.

Tuty, I want to have a serious talk with thee some day. I take another here. Thou'rt being badly beaten. Thy move.

PRINCE TAHUTMOSIS.

I know. Dash it! What dost thou want to talk to me about?

HATSHEPSUT.

Wait a minute. Thy move. I thought thou wouldst do that. Thou hast done for thyself now. I've caught thee neatly. I take this and this, and whatever thou movest I must get it. Knocked thee into a cocked hat and hardly lost a man myself!

PRINCE TAHUTMOSIS.

Let's have another. What is it thou dost want to talk to me about?

HATSHEPSUT.

The lack of skill thou dost display in playing draughts.

PRINCE TAHUTMOSIS.

Call that serious, Hatshops?

HATSHEPSUT.

Yes, very serious.

PRINCE TAHUTMOSIS.

How?

HATSHEPSUT.

If thou canst not manœuvre a handful of men on a draught-board, how dost thou imagine thou art going to lead an army, if Father or I should give thee an expedition to take to Kush or Naharain or anywhere?

PRINCE TAHUTMOSIS, *sitting up*.

If Father or Thou dost give me one! Whatever dost thou mean?

HATSHEPSUT.

Never mind about that. Answer my question, Tuty.

PRINCE TAHUTMOSIS.

There's not much connection between playing draughts and leading an army, that I can see.

HATSHEPSUT.

Oh yes, there is. Ask old Yahmase. Draughts is military strategy in the abstract.

PRINCE TAHUTMOSIS.

Is it? I daresay the real thing would be more in my line.

HATSHEPSUT.

By the favour of Yamoun, I hope it is. Thy move. Dost thou realise, Tuty, now that my brother Yamoun-mosu is dead there is a difference in things?

PRINCE TAHUTMOSIS.

Of course. I am now the heir-apparent.

HATSHEPSUT.

Not necessarily.

PRINCE TAHUTMOSIS.

What meanest thou? Who else is there?

HATSHEPSUT.

Supposing Father should Associate thee with Himself on the throne, supposing I gave my consent and allowed this to happen, dost thou think that thy mode of life and thy ignorance of history and strategy and everything else would render thee fit for such a responsibility?

PRINCE TAHUTMOSIS.

I don't know what thou meanest, sister; I consider myself exceptionally fitted for the position of King of the Two Lands; and whether I am, or am not, the question does not arise, for there is none other now who has a claim to that position.

HATSHEPSUT.

Thou art mistaken, brother. There is another who has a far greater claim than thou, and without whose consent thou canst never be anything but what thou now art. But I did not intend to speak of that. I merely wished to urge upon thee thy responsibilities, that thou mightest be more worthy for whatever state it is thought fit to raise thee, for perhaps the height of that state may depend upon that very sense of responsibility which I urge thee to attain.

PRINCE TAHUTMOSIS, *haughtily and with anger in his voice.*

Thy meaning escapes me, my sister. There is but one state to which I must attain, that of Peraa.

HATSHEPSUT, *quietly.*

That canst thou never reach until thou art my husband.

PRINCE TAHUTMOSIS.

That may perhaps be true, sister, but the achievement

of that does not lie within thy jurisdiction any more than it does within mine.

HATSHEPSUT.

I can refuse to wed thee.

PRINCE TAHUTMOSIS, *laughing.*

And who, pray, would pay the slightest attention to thy refusal or thy wishes at all in the matter? It is for the good of the entire world, that it may be ruled by its rightful possessor.

HATSHEPSUT.

My Father will do naught without my judgment; half the Princes I hold in the hollow of my hand.

PRINCE TAHUTMOSIS.

And why, sister, shouldst thou wish to refuse to wed me? Have we not been playmates since we could walk, and the best of friends since first we learned how to speak?

HATSHEPSUT.

That is mere sentiment, Tuty. My heart is under the control of my will. If I consider thee unfit for the Double-Diadem, the Double-Diadem thou shalt not wear, that is all.

PRINCE TAHUTMOSIS, *icily.*

And who will wear it, my sister?

HATSHEPSUT, *after a significant pause.*

I shall wear it myself, my dear brother.

Tahutmosis drops a draughtsman in his astonishment, then, seeing the seriousness of the face of Hatshepsut, he bursts out into roars of laughter, throwing himself back on his settee.

PRINCE TAHUTMOSIS, *between his bursts of merriment.*

Thou! Thou! Hatshops! A woman wear the Double-Diadem! Ye Gods! what an idea! What a jest, by my life!

HATSHEPSUT, *rising with wrathful dignity.*

Brother, Hatshepsut is not used to hear her words mocked with laughter.

PRINCE TAHUTMOSIS, *still convulsed.*

My good sister, thou takest thyself too seriously. Thou dost not mean to say that thou dost seriously

imagine that anyone in the Entire Land would allow thee to sit upon the Throne of Horu ; or, if thou didst sit there, would pay the slightest attention to anything thou mightst say or do whilst thou didst so ? A woman on the throne ! Leading the armies of the Two Lands ! The presumption of it ! The impertinence of the girl ! Wherever didst thou get such ideas to stuff into thy head ? From thy beloved Senmut, by any chance ?

HATSHEPSUT, *with very threatening mien.*

Look here, Tahutmosis ! Thou dost cease this merriment this instant. Dost thou hear me ? No man or woman in the Entire Land shall so regard words that my Majesty hath spoken, without punishment.

PRINCE TAHUTMOSIS, *sneering.*

Thy Majesty ! By my life ! Thy Majesty ! Hatshepsut, thou art an ass, an incredible ass. Thou art suffering from swelled head. Yamoun Himself only knows what thou dost imagine that thou art. Thou dost forget that thou art only a woman, though thou may be the heiress of the Two Lands, and a clever girl at that.

HATSHEPSUT, *her eyes blazing.*

Hold thy tongue, Tahutmosis ! Thou shalt address me when I give thee leave, and not before. Recollect thy position, young man. Dost thou dare speak thus to the Royal Daughter of Peraa, the child of the Royal Mother, Royal Daughter, Royal Sister, Great Royal Wife, Yahmase, the direct descendant of Ri'a, the legitimate heiress of the thrones of the Two Lands, thou, thou, thou, who art the son of a secondary Princess ? Dost thou dare speak thus to the Daughter of Ri'a, the descendant of the Good Gods, the Kings of the Two Lands since the beginning ? Silence, and leave my presence this instant, or with my own hands will I silence thy sacrilegious blaspheming tongue so that thou shalt utter these abominations no more.

PRINCE TAHUTMOSIS.

Look here, Hatshops, that tone doesn't work with me at all. Just sit down and get over thy tantrum. I shall speak to thee exactly as I please, and say whatever I happen to choose to say.

HATSHEPSUT, *raging at him.*

Thou shalt go down before me on to thy knees and smell-the-earth before my Majesty. Thou shalt beg my pardon with thy lips upon the ground before my sandal. Do as I tell thee, this instant.

PRINCE TAHUTMOSIS.

Don't be an ass, Hatshops. Control thyself, now. Sit down.

HATSHEPSUT.

On to thy knees, Tahutmosis, this instant. Do homage to my Majesty as I have bid thee.

PRINCE TAHUTMOSIS.

All right. I'll say I'm sorry, since thou dost make such a fuss about it. Now sit down quietly.

HATSHEPSUT.

On to thy knees, Tahutmosis, this instant. Do homage to my Majesty as I have bid thee.

PRINCE TAHUTMOSIS.

Don't be silly, Hatshops. I've told thee I'm sorry. That's all I'm going to do. Now sit down.

HATSHEPSUT.

On to thy knees, Tahutmosis, this instant. Do homage to my Majesty as I have bid thee.

PRINCE TAHUTMOSIS.

I shall do no such thing, my good sister. No power on earth would make me do that to anyone save Peraa, Life, Health, and Strength be to Him, or a Deity.

HATSHEPSUT.

I am a Deity. I am the daughter of Ri'a. Thou shalt do my bidding.

PRINCE TAHUTMOSIS.

I shall do no man's bidding, nor any woman's, save only the bidding of Peraa, Life, Health, and Strength be to Him, and least of all thine, my dear sister.

Hatshepsut springs at him with the ferocity of a panther. For a moment or two they sway and struggle in one another's grip, but Hatshepsut is the stronger of the two, and she bears him down to the ground. There, she gets him into her

power by holding his arm behind his back in such a position that he cannot move without agony. She proceeds to unfasten his girdle. He perceives her intention and shouts lustily for help.

PRINCE TAHUTMOSIS.

Attendants! Attendants! Hither! All of you! Attendants! To my aid! Haste ye! Attendants!

Attendants rush into the chamber in great haste and confusion.

HATSHEPSUT, *raising her head, curtly.*

Begone. All of you. Let none enter or disturb us.

At sight of her they bow very low and assume the attitude of adoration, for she wears the royal uraeus upon her forehead. Swiftly they depart, leaving Hatshepsut kneeling upon the prostrate Tahutmosis. Having detached his girdle, she commences to thrash him vigorously with it. He screams. After a few cuts she pauses.

Wilt thou do my bidding, Tahutmosis?

PRINCE TAHUTMOSIS.

Yes. Yes. Leave me alone and I will do it.

She rises from him and stands a few paces off while he rises to his feet painfully, red in the face.

HATSHEPSUT, *flinging him his girdle.*

On to thy knees, Tahutmosis, do homage to my Majesty as I have bid thee.

Tahutmosis drops on to his knees and lowers his face till it touches the ground by the sandal of Hatshepsut.

HATSHEPSUT, *after a few seconds.*

Arise.

Tahutmosis rises to his feet, red and angry, and fastens on his girdle, turning his back on her.

HATSHEPSUT.

Tahutmosis.

He pays no attention.

HATSHEPSUT, *in a gentler voice.*

Tahutmosis.

He moves further away without looking at her.

HATSHEPSUT, *plaintively.*

Tuty!

PRINCE TAHUTMOSIS, *gruffly.*

What is it?

HATSHEPSUT.

Tuty, come here.

PRINCE TAHUTMOSIS.

What for?

HATSHEPSUT.

Friends.

PRINCE TAHUTMOSIS.

Never again.

HATSHEPSUT, *very plaintively.*

Tuty! Please! Hatshops wants Tuty.

Tahutmosis smiles and turns round.

PRINCE TAHUTMOSIS, *with sweet generosity.*

All right, Friends.

HATSHEPSUT, *holding out her arms.*

Tuty, dear.

He goes to her and embraces her in a careless, affectionate manner, and they kiss one another on the cheek.

HATSHEPSUT.

Dear old Tuty!

PRINCE TAHUTMOSIS.

Good old Hatshops!

There is a sound of running feet and shouting without.

A VOICE.

Royal Messenger from Peraa for the Royal Daughter, Hatshepsut. Royal Messenger from Peraa for the Royal Daughter, Hatshepsut.

A Chamberlain enters and bows low.

THE CHAMBERLAIN.

The Royal Lady will forgive this breach of her orders. A Royal Messenger from Peraa is without with a message for her Highness.

HATSHEPSUT.

Let him enter.

A Royal Messenger runs in, somewhat out of

breath from swift running, and halts before Hatshepsut.

Thy message ?

THE MESSENGER.

From Peraa to the Royal Daughter Hatshepsut, that she may attend His Majesty, Life, Health, and Strength be to Him, forthwith. He awaits her with the Chief Ministers of His Majesty.

Hatshepsut claps her hands and her ladies-in-waiting and heralds stand before her. She motions the latter to proceed, and she departs swiftly to the sound of the shouts of the heralds, her women behind her.

THE HERALDS.

Make way for the Royal Daughter ! Way for the Royal Lady, Hatshepsut !

PART I.

SCENE III.

The King sits as in the first Scene, his Ministers before him, awaiting the coming of Hatshepsut. Presently the sound of the voices of the heralds are heard shouting.

THE HERALDS.

Make way for the Royal Daughter! Way for the Royal Lady, Hatshepsut!

The Chamberlain enters, and stands in adoration, followed by Hatshepsut.

THE CHAMBERLAIN.

The Hereditary Princess, Great in Favour, the Very Benevolent, the Royal Daughter, Hatshepsut.

Hatshepsut steps forward, and falls upon her knees, smelling-the-earth before her father.

TAHUTMOSIS.

Rise, beloved daughter.

HATSHEPSUT, *assuming the attitude of adoration.*

Life to the Horu, Mighty-Bull, Beloved-of-Truth!
Lord of the East and West, Shining-in-the-Serpent-Diadem, Great-in-Strength,
Glittering Sparrow-hawk, Rich-in-Years, Making Hearts-to-Live,
King of the South and North, Aakhoprikari'a,
Son of the Sun, Tahutmosis, Gifted with Life for ever, eternally.

Chanting.

The Two Lands together show Him honour,
He whose Dread is impressed upon all nations!
Great in Fame, Who hath subdued His enemies,
Praised by the Great Company of the Gods!
To whom is given the inheritance of His Father Geb!
He has received the Lordship of the Two Lands!
All living Creatures are full of delight.
Full of joy are their hearts!
All men rejoice and all creatures adore His Beauty!

TAHUTMOSIS.

Hatshepsut, My Majesty desires thy counsel. I will discover the matter to thee thus, briefly. My Majesty hath long laboured for the welfare of My people, and I am weary and would rest. My son, thy brother Yamounmosu, the Justified, has gone to join his Father Osyri in Yamentet, and there is now none to ascend the Great Throne of Horu in the place of My Majesty. Only thou thyself art of the true blood of Ri'a, and thou art a woman. Tahutmosis, the playmate of thy childhood, whom thou lovest, is My eldest son, but his mother, the Lady Mutnofrit, is not, as thou knowest, the elder daughter of My Father. Therefore is Tahutmosis not of himself the true heir of the Two Lands, but can only become so through a marriage with thee, and the act of Association with My Majesty on the Great Throne of Horu. Now this son, Tahutmosis, gives not promise of that wisdom and nobility of character which is to be desired in one destined for the Double-Diadem and in the offspring of My Majesty, whereas thou thyself, My beloved daughter, art all that the heart of My Majesty could desire, thou art veritably the Right Eye of Horu unto Me, and the complete satisfaction of My heart. Verily in thy hands could I leave the Kingdom of My Forefathers with peace and happiness of mind, and in the hands of none other. But as I have said, thou art a woman and canst not lead the armies of the Two Lands, nor canst thou assume the Double-Diadem according to the precepts of the law and the custom of Tamery. Therefore do My counsellors urge My Majesty to Associate with Myself the young Prince Tahutmosis, though I have but little faith in his wisdom. Speak, tell us what are the thoughts of thy heart concerning this matter.

HATSHEPSUT.

The splendour of the Majesty of Peraa is even as is the splendour of His Father Ri'a! As the blessed Sun at mid-day when He is at His zenith, so is the splendour of His Majesty! His glory is as the glory of Ri'a when He casts His beams upon the Very Green!

Verily, one cannot behold the Majesty of Peraa with naked eye and yet live! Behold, thus do I speak before the Majesty of my Father and His Princes! An evil day for the Two Lands shall be the day when His Majesty shall Associate with Himself on the Great Throne of Horu the young Prince Tahutmosis, my brother. Dear to my heart is the playmate of my childhood, and at the word of Peraa he shall become the husband of the Royal Daughter, as in the fitness of things he must become, but let not this weak one who is unlearned in the knowledge of Tamery and in the courses of war be given the Double-Diadem, lest disaster fall upon the Entire Land unto the uttermost limits of the Earth, and the empire of my Forefathers be no more.

SENMUT.

The eloquence of the Royal Lady, the daughter of Peraa, is the eloquence of Tahuti Himself.

HAPUSENEB.

Wise is the heart of the Royal Daughter, true are the words that come forth from her lips.

YNENI.

Has the Royal Daughter of Peraa an explanation of her meaning how her words may be put into effect in the Two Lands?

TAHUTMOSIS.

Thy words are well spoken, My child, but what plan hast thou whereby this may be brought to pass, that Tahutmosis may not wear the Double-Diadem and yet may wed thee as thou hast declared he must do?

HATSHEPSUT.

Verily, he must wed me, my Father; I have no other brother, and whom could one bear to wed save a brother? The thought were horrible and unthinkable, especially in a daughter of Ri'a, and withal contrary to the law of the Land. But he need not therefore wear the Double-Diadem, nor need he be Associated with Thy Majesty on the Great Throne of Horu.

TAHUTMOSIS.

What wouldst thou then, My daughter? Art thou

not heiress of the Two Lands, and thy Lord the Lord of Tamery?

HATSHEPSUT.

I am the heiress of the Two Lands, but my Lord need not be the Lord of Tamery, though in truth I know it ever hath been thus.

TAHUTMOSIS.

What then dost thou suggest that I do?

HATSHEPSUT, *stepping forward to the feet of her father and speaking with great vehemence.*

Associate with Thy Majesty on the Great Throne of Horu, before the eyes of the Entire Land, the Hereditary Princess, the Royal Daughter, Hatshepsut!

The Ministers are taken aback, Yneni and Yahmase Pen Nekhabit aghast with horror, and Hapuseneb and Senmut with delight. The King himself is, as ever, inscrutable.

TAHUTMOSIS.

What say ye, Princes, to the words of My daughter?

YNENI.

Lord, that they are brave words and gallant in that it is a woman who utters them, and well-befitting the nobility of the daughter of Peraa, but what they suggest may not be. The law of the Two Lands allows not of this suggestion being put into execution by Thy Majesty.

YAHMASE.

Lord, that Thy Royal Daughter hath a gallant heart, right pleasing to the servant of Peraa, but that for that she is a woman the idea is not to be considered, for the duties of Peraa are those of a man and warlike.

TAHUTMOSIS.

My daughter, what sayest thou to these words?

HATSHEPSUT.

They appear to me as naught, as the bubbles on a stream, O my Father! Shall not the army of the Two Lands be led to war by Tahutmosis? Shall not the aged warrior and faithful servant Yahmase Pen Nekhabit see that all is well with it, and place its direction in able hands, under the leadership of my Lord Tahutmosis? As for the words of the Hereditary Prince Yneni, as

yet they hit upon no obstruction save an appeal to ancient custom, which is as naught in face of an emergency such as this one.

TAHUTMOSIS.

Yahmase, art thou answered?

YAHMASE.

So that the Lord Tahutmosis hath the whole power of Peraa in matters military, I can say naught in opposition to the words of the Royal Daughter save that there are fears in my heart that all will not be well in the Two Lands under this double direction.

TAHUTMOSIS.

Yneni, hast thou further objections? If so, My Majesty would receive them.

YNENI.

That, verily, have I, Lord, and in overflowing measure. The children of Thy Majesty, the people of the Two Lands, would not support the rule of a woman. Such a thing hath never been heard of since the beginning. There would be uproar and dissension throughout the Entire Land, and the empire would no longer be loyal to the Double-Diadem. The foreign Princes, who are tributary to Thy Majesty, would throw off their yoke forthwith with contempt of heart, and all the work of Peraa would be undone forever, or until another should arise who should follow in the footsteps of His Majesty and perform once more the exploits and noble labours of Thy great rule, restoring all things. Moreover there are ceremonies, as my Lord knows, in the service of the Gods, which none but a man may perform.

TAHUTMOSIS.

My daughter, hast thou answer to these things?

HATSHEPSUT.

Would the daughter of Peraa have made bold to suggest that she hath, that Thy Majesty raise her to the sovereignty of the whole Earth, were she unable to answer such objections as these without hesitation? Nay, verily, no. Forsooth, the matter is easy of accomplishment. For the ceremonies in the service of the Gods of which the Hereditary Prince Yneni

speaketh, shall they not be performed by Tahutmosis, My Lord, in the name of Peraa? And for the objection of the subjects of Thy Majesty to being ruled by a woman, verily I will lay that objection to rest before the eyes of the Entire Land. I will discard forever my garments of a woman, save for the ceremonies of religion in which I must take part with my Lord as his wife, and I will appear unto the people in male attire. Verily, like Ytumu Himself shall I arise among my people, like Montu arrayed for battle, like Ri'a when He is at His zenith, fierce as a lion, furious as a panther of the South, beautiful as my Father Yamoun, male God among the Gods, Bull of His Mother, and they shall worship me as Peraa. And the foreign Princes, the vassal subjects of Thy Majesty, verily, should they dare rebel against my Majesty I will myself lead an army into Naharain, to the Great Bend, the mighty river that floweth backwards from the North into the South, and I will smite them with the fury of my wrath until they are as nothing before my Majesty. Verily, from the Southernmost limits of the land of Kush unto the islands of the North in the midst of the Very Green, and the furthermost hiding-places of the Asiatics in the River-Land, there shall be no man that is not subject to my Majesty!

Princes! Ministers of Peraa! What say ye? Which of you will support me in this thing? Give me your answer now before the Majesty of my Father, the King of the South and North. Which of ye are with me, which of ye would deny me?

SENMUT, *dropping on to one knee before her.*

The life and service of Senmut are in the hands of the Royal Daughter Hatshepsut. The Will of Peraa permitting, the support of the servant of His Majesty is wholly at the service of the Royal Daughter.

HAPUSENEB, *following his example.*

Likewise is the support of Hapuseneb, the Priest of Ynu, with the permission of the Will of Peraa, at the service of the Royal Daughter for the accomplishment of her desires, believing in his heart that it is for the eternal benefit of the Two Lands and the peace of heart

of the Majesty of Peraa in the old age of His Majesty. And with Hapuseneb, the Prophet of Ynu, the support of all the Priesthood of his city is at the service of the Royal Daughter.

TAHUTMOSIS.

What say ye now, My other Lords ?

YNENI, *with reserve.*

That the Hereditary Prince Yneni submits himself entirely unto the Will of His Majesty. He hath declared his heart, and the decision of Peraa shall be sweet and pleasing to the heart of his servant.

YAHMASE, *coldly likewise.*

What His Majesty may decide, that only can be Right: to Yahmase, the aged warrior, the Will of Peraa shall be as the word of the God that cannot be denied.

TAHUTMOSIS.

So be it. My daughter, it shall be even as thou hast declared. Thou shalt be Associated with My Majesty on the Great Throne of Horu, even as My Father, the Good God Yamounhotpu, the Justified, Associated Me with Himself when I was yet a youth, even as thou art, before the eyes of the Entire Land to the end that when thou hast become wise in the affairs of the State thou mayest be invested with the Double-Diadem and My Majesty may rest from My labours, leaving all things securely in thy strong hands. Thou shalt assume the vestments of Peraa and the garments of a man, that My people may behold thee and feel confident in the strength of their Lord, and the foreign nations shall feel the might of thy arm if they rebel. Firstly, it were well that we make a progress throughout the length of the Entire Land that thou mayest be presented to the Gods of the Two Lands in every city, that they may receive thee and give thee Their blessing before all people, that thou mayest be recognised and revered by the whole Earth. Thereafter, if all is as we expect, thou shalt receive the ceremony which shall make thee the joint ruler with My Majesty on the Great Throne of Horu, and presently thou shalt be invested with the Double-Diadem and shalt rule Tamery as the living

Horu, with thy brother Tahutmosis for thy consort and nominal Lord, for the satisfying of the discontented and particular persons who will have none but a man to perform certain duties in the State and in the service of religion.

THE FOUR MINISTERS.

The Will of Peraa shall be performed, even as His Majesty hath decreed.

TAHUTMOSIS.

Lords, ye may leave us. Hatshepsut, My beloved daughter, thou shalt remain. My Majesty would speak with thee privately.

She bows gracefully, and stands aside, while the four Ministers fall upon their knees and smell-the-earth before the King. After some seconds he bids them rise, and they assume the attitude of adoration.

THE FOUR MINISTERS.

Life to the Horu, Mighty-Bull, Beloved-of-Truth,
Lord of the East and West, Shining-in-the-Serpent-Diadem, Great-in-Strength,
Glittering Sparrow-hawk, Rich-in-years, Making-Hearts-to-Live,
King of the South and North, Aakhoprikari'a,
Son of the Sun, Tahutmosis, Gifted with Life forever, eternally.

They depart, moving backwards out of the presence of the King, with shielded eyes.

When they are gone Tahutmosis calls his daughter to him.

TAHUTMOSIS.

Hatshepsut, My beloved, come to thy Father.

She goes to him and he rises from his great chair and takes her tenderly in his arms.

TAHUTMOSIS, *kissing her gently on the forehead, with intense emotion in his voice.*

My beloved, My beloved, My child.

HATSHEPSUT, *putting her arms round his neck and laying her head on his breast.*

Dear, dear, dear Father.

Part II.

SCENE I.

THE MYSTICAL CORONATION OF HATSHEPSUT.

HISTORICAL SCENE FROM DEIR-EL-BAHARI.

A dimly-lit Sanctuary in the Temple of Yamoun. The clear light of dawn filtering through from above. Walls covered with religious scenes. On the left, between two massive carved and painted columns, stands a throne beneath a canopy, two smaller thrones facing it on the extreme right. At the back, crowding between a row of colossal columns, stand a concourse of white-robed shaven-headed priests in the attitude of adoration with raised arms.

In the centre stands Hatshepsut in male attire, a gigantic Ynmutef priest on either side of her, one clad as Yamoun, the other as Horu. They are pouring water over her head from two long narrow vases. An invisible orchestra of harpers and flute-players play monotonous dithyrambic music throughout. The air is heavy with incense from a row of censer-priests in the background.

Hatshepsut is clad in straight kirtle to her knees, royal tail, bare feet, armlets, bracelets, collars, beard, wig, and uraeus.

Yamoun, in straight kirtle to knees, tail, bare feet, armlets, bracelets, collars, crown of the Two Plumes, and beard.

Horu, in straight kirtle to knees, tail, bare feet, armlets, bracelets, collars, hawk's head, head-cloth, crown of the Disk of the Sun, and uraeus.

Tahutiy, the Royal Secretary, crouches near the great throne, recording the proceedings on his tablets.

YAMOUN and HORU, *chanting together as they pour the water over Hatshepsut.*

Thou art purified, together with thy Ka-soul, to receive thy great dignity of King of the South and North, Living One.

HORU, *chanting.*

Steadfastness, Power, Gladness of Heart, be to thee upon the Throne of Horu eternally, O daughter of Ri'a, of His body, Hatshepsut United-to-Yamoun.

YAMOUN, *chanting.*

I, Yamoun, I give thee Health, Life, Strength, like Ri'a, Beloved of Ri'a. I give thee thousands of Sed-festivals, innumerable, as King of all lands, Living One.

HORU, *chanting.*

Purified is Hatshepsut in her body.
Purified is Hatshepsut in her body.
Purified is Hatshepsut in her body.
Purified is Hatshepsut in her body.

YAMOUN, *chanting.*

Purified art thou, purified art thou, Hatshepsut, in thy body.
Purified art thou, purified art thou, Hatshepsut, in thy body.
Purified art thou, purified art thou, Hatshepsut, in thy body.
Purified art thou, purified art thou, Hatshepsut, in thy body.

Thou appearest upon the Throne of Horu, Leader of all the Living Ones, like the child of thy Father Yamoun-Ri'a, Who loveth thee.

Yamoun walks with measured steps to the throne, and seats himself upon it. Six gigantic Ynmutef priests clad as Deities approach from the right in two rows of three, one row representing the Gods of the South, the other row the Gods of the North, all identical in clothing, straight kirtle, bare feet, armlets, bracelets, collars, head-cloth,

curling beard, in right hand long Uas sceptre, in left the Symbol of Life. Horu departs to the right.

Hatshepsut stands before Yamoun who holds in his left hand the Crook, the Flail, and the short Uas sceptre. With his right hand he draws her head towards him and kisses her on the forehead. The six Deities smell-the-earth before him.

YAMOUN.

Great Company of the Gods, Ye of the South, and Ye of the North! Behold ye My daughter Hatshepsut, the Living One, be Ye loving toward her, be Ye satisfied with her. O grant that she may be seen by all the Gods of the South and the North Who have come to see her, smelling-the-earth before her.

THE SIX DEITIES, *chanting in unison.*

This Thy daughter Hatshepsut, who liveth, We bestow upon her Life, and Peace, for she is Thy daughter, of Thy form, the perfect one whom Thou hast begotten. Thou hast given to her Thy Splendour, Thy Beneficence, the magic powers of Thy Diadem. When she was still in the womb of her mother the lands were her's, the countries were her's, all that the heavens cover, all that the sea encircles. Thou hast granted to her the possession of all this for Thou knowest her periods of time. Thou hast given to her the share of Horu in life, the years of Set in satisfaction, Yamoun-Ri'a, Lord of the Thrones-of-the-Two-Lands, Lord of Heaven, to the nations as offerings. Therefore We will give her all Life and Purity which doth belong to Us, all Health which doth belong to Us, all Gladness of Heart which doth belong to Us, all offerings which belong to Us, all sacrifices which belong to Us. She shall be the Leader of all the Living Kau-souls with the Ka-soul of the King of the Upper and the Lower Land, upon the Throne of Horu, like Ri'a, for evermore.

The Six Deities smell-the-earth and depart with measured steps to the sound of music, as they came. Yamoun rises and departs also. The music ceases.

Hatshepsut seats herself upon the throne and motions to the priests to approach. They come forward in front of her and fall upon their bellies, smelling-the-earth, remaining thus while she speaks to them.

TAHUTIY, *reading what he is writing on his tablets, in a voice clearly audible to Hatshepsut.*

"Her Majesty, seeing them herself, all of them, speaks to her servants bowing down because of the great fear that is in them.

"It happened that Her Majesty was increased above all things, beautiful to look at above all things. Her voice was that of a God, Her form was that of a God, She acted in all things as a God, Her splendour was that of a God.

"It happened that Her Majesty was a beautiful maiden, the goddess Uazet Who is in Horu caused Her strength to grow. She made Her divine form to flourish, a glory to Him that fashioned Her."

HATSHEPSUT, *addressing those present, smelling-the-earth before her.*

My Majesty journeyed to the North Country, following my Father, the King of the Upper and Lower Land, Aakhoprikari'a, Living for ever. I went to my Mother Hat-Hor the Mistress of Uast, Uazet the Lady of Dep, Yamoun the Lord of the Thrones-of-the-Two-Lands, Ytumu the Lord of Ynu, Montu the Lord of Uast, Khnumu the Lord of Ybu, the Chief of all the Gods who are in Uast, and to all the Gods of the South and North. They were well pleased with me, leading me in all the good ways, for They came and brought me all Life and Purity which is within Them. They granted me Their protection, standing behind me. One proceeded after another of Them, passing behind me every day. They said to me, "Come, Come, Daughter of Yamoun-Ri'a, thou wilt see thy instructions carried out in the Land, since it is in thy Possession. Thou shalt restore that which was in ruins, thou shalt raise thy statues in the Temples, thou shalt enrich the offering-tables of Him Who begat thee, thou shalt pass through the Land, and

thou shalt explore countries innumerable. Thou shalt strike with thy sword among the Tehenu, thou shalt strike with thy mace the Nubians. Thou shalt cut off the beards of their soldiers, thou shalt seize upon all the chiefs of the Retennu, bearing thy sword in the place of thy Father. Thy tributes shall be men by millions, captives of thy sword, the reward shall be thousands of men for the Temples in the Cities, thou shalt bring offerings to Yptysut to the staircase of the King, Yamoun-Ri'a, the Lord of the Thrones-of-the-Two-Lands. The Gods have endowed thee with years, They enrich thee with Life and Purity, They praise thee, They have it in Their Hearts to make illustrious Their offspring which They created. They shall cause thy frontier to have the width of the sky and to reach unto the limits of darkness, the Two Lands shall be full of the children of thy children in great number as much as grain. Thou shalt be found in the hearts of all Mankind, for thou it is who art the daughter of the Bull-of-His-Mother, the Beloved One of Yamoun."

Hatshepsut rises to her feet, and all the Priests rise also and withdraw to their former position. The music recommences. Gigantic Ynmutef priests, clad as Gods, appear again. One, representing Tahuti, clad as the other Deities, save for his Ibis-head, carrying a long Uas-sceptre, leads Hatshepsut; a priestess, clad as Hat-Hor, following her holding her by the arm, towards Ytumu, who stands to receive her, Uas-sceptre in one hand, Symbol of Life in the other. Two other Deities, Khnumu and Safekhabui, follow Hat-Hor.

Hat-Hor is clad in tight robe from beneath her breasts to ankles, bare-feet, armlets, bracelets, anklets, collars, wig, and crown of the Horns and the Disk of the Sun.

Safekhabui, in a similar costume, wig, and crown of the Star-on-a-Rod. Tahuti, in the usual costume, and ibis-head. Khnumu, likewise with horned

ram's-head. Ytumu, likewise, with beard, Double-Diadem without uraeus, long Uas sceptre, and Symbol of Life.

SAFEKHABUI, *chanting as they proceed.*

I, Safekhabui, I give to thee the leading of all lands, all countries.

I give to thee the years of the Two Goddesses in Gladness of Heart.

I give to thee the inheritance of Geb, and the office of Ytumu.

KHNUMU, *chanting as they proceed.*

I, Khnumu, I give to thee all Life, Power, all Steadfastness which doth belong to Me.

I give to thee all Offerings and all Sacrifices.

I give to thee all Health, all Gladness of Heart, which doth belong to Me.

HAT-HOR, *chanting as they proceed.*

I, Hat-Hor,

I give to thee all Health.

I give to thee all Steadfastness.

I give to thee all Life and Power.

I give to thee Gladness of Heart, and the leading of all Living Ones,

like Ri'a, for evermore, thou His daughter, Hatshepsut, United-to-Yamoun, King of the South and North, Kamari'a, the Horu, Rich-in-Kau-souls, Gifted with Life, Steadfastness, Power, Health.

TAHUTI, *solemnly.*

Set the Diadem upon her head. Declare her names before the Gods.

YTUMU.

I, Ytumu, I give thee all Gladness of Heart which doth belong to Me, all offerings which belong to Me, all Sacrifices which belong to Me. Thou shalt have Sed-festivals innumerable, Living eternally. I give thee the years of Horu, for ever.

Yamoun returns and seats himself upon his throne. Ytumu withdraws. Tahuti seats himself on one of the smaller thrones on the right, Safekhabui on the other. Hat-Hor withdraws.

Hatshepsut stands in front of Yamoun, his right hand on her right shoulder, his left hand on her left shoulder. Tahuti and Safekhabui hold writing-tablets and record the proceedings.

YAMOUN.

The Two Lords of Hotep-Hemt have come, They have come from Nekhabit and Uazet. The Nebti is in Their hands, They say, " We will give to the Queen the Nebti, her head takes possession of the Two-Lands through Their power."

Two Goddesses, Nekhabit and Uazet, representing the South and the North, come forward, the former bearing the White Crown of the Upper Land, the latter the Red Crown of the Lower Land. They are clad in the tight robe, usual ornaments, wigs, and crowns having the plant-symbols of South and North respectively.

Behind them there appear and kneel on one knee, after smelling-the-earth, three rows of genii, the further row having jackal-heads, the centre row hawk's-heads, the nearer row human heads with head-cloth and the curling beard of the Gods.

UAZET.

Presented to thee is this Red Crown which is upon the brow of Ri'a. Thou shalt wear the Double-Diadem, and thou shalt take the Two-Lands by this its name, Uazti of the North, Giving to thee all Health, Giving to thee all Life and Power.

Hatshepsut receives the Red Crown and places it on her head.

NEKHABIT.

Presented to thee is this White Crown, Mighty upon thy brow. Thou shalt take all lands by this Diadem, by this its name, Uazti of the South, Giving to thee all Life, all Steadfastness and Power.

Hatshepsut receives the White Crown, and places it on her head inside the Red Crown, wearing thus the Double-Diadem.

YAMOUN.

I, the Lord of Heaven, Yamoun-Ri'a, I give thee all

Life, Steadfastness, Health, which doth belong to Me, King of the South and North, Kamari'a, Daughter of the Sun, Hatshepsut United-to-Yamoun.

THE FURTHEST ROW OF GENII, WITH JACKALS'-HEADS. *Chanting.*

We, Spirits of the South, give all Life, Steadfastness, Power, all Gladness of Heart, all Health, that doth belong to us.

THE CENTRE ROW OF GENII, WITH HAWKS'-HEADS. *Chanting.*

We, Spirits of the North, give all Life, Steadfastness, Power, all Health, all Gladness of Heart, that doth belong to us.

THE NEAREST ROW OF GENII, WITH GODS'-HEADS. *Chanting.*

We, Gods of the Southern Shrine, give all Life, Steadfastness, Power, all Gladness of Heart, all Health, that doth belong to us.

SAFEKHABUI.

I write the name—Glittering Sparrow-Hawk, Divine-By-Her-Diadems. I give thee the years of Everlastingness.

TAHUTI.

I write the name of the King of the South and North—Kamari'a. I give thee the years of Everlastingness.

An Ynmutef-priest of high rank, clad in leopard-skin, and wearing a short beard, approaches Hatshepsut and hands her the Crook and the Flail.

YAMOUN.

I give thee all lands, all countries within the circuit of the heavenly Disk, to be under the charge of the Living One, Beloved of all men, like Ri'a, for evermore. I give to thee all Health, all Gladness of Heart. Thou shalt appear upon the Throne of Horu, Leader of all the Living Ones. Gladness of Heart to thee, Life, together with thy Ka-soul, like Ri'a, for evermore.

THE YNMUTEF PRIEST.

The Queen, the Good Goddess, Lord of that which exists, Kamari'a. She is the Leader of all Living Kau,

appearing as King of the South and North upon the Throne of Horu, Making Glad the Heart, for evermore.

THE FURTHEST ROW OF GENII, JACKAL-HEADED. *Chanting.*

All the Gods of the South give thee all Life, Steadfastness, Power, all Health that doth belong to Them, all Gladness of Heart that doth belong to Them, appearing as King of the South and North upon the Throne of Horu of the Living.

THE CENTRE ROW OF GENII, HAWK-HEADED. *Chanting.*

All the Gods of the North give thee all Life, Steadfastness, Power, all Health that doth belong to Them, all Gladness of Heart that doth belong to Them, that she may have Sed-festivals innumerable.

THE NEAREST ROW OF GENII, GOD-HEADED. *Chanting.*

The Cycle of the Gods of the Southern Shrine give thee all Life, Steadfastness, Power, all Health that doth belong to Them, all Gladness of Heart that doth belong to Them, that she may be the Leader of the Living Ones, like Ri'a, for evermore. . . .

PART II.

SCENE II.

THE ASSOCIATION OF HATSHEPSUT WITH HER FATHER ON THE THRONE.

HISTORICAL SCENE FROM DEIR-EL-BAHARI.

The Hall of Ceremonies in the Palace. An open court. On the left, beneath a portico of the main building, which is supported by a row of tall pillars, stands a pavilion, the "Pavilion of the West," a wooden structure on a platform reached by a short flight of steps. This pavilion is in the form of one of the usual shrines of the Gods, a light and graceful structure gaily painted, four delicate wooden pillars supporting a canopy rising towards the front and dropping again in a gentle curve on the front pillars. In this pavilion is a throne, the usual square block slightly raised behind, with two plants representing the South and the North united by the sign of junction carved in the bottom corner.

The King is seated on the throne, clad in the straight robe through which his arms are thrust, which is probably representative of the garb of the deceased when mummified. On his head he wears the Nems head-cloth with the royal uraeus in front, and under his chin the artificial royal beard.

Before him stands Hatshepsut, clad in male attire as before, straight kirtle, tail, bare feet, usual ornaments, and wig with uraeus in front.

In front of the pavilion, at some distance, high officials are standing in three rows of three, the furthest row and the nearest row Royal Friends, left arm lowered, right arm across the body, hand on heart; the centre row, Noblemen, both arms lowered. They are clad in the long skirt from waist to ankles, wigs, and the

little short beards of their rank. Other lesser officials behind, crowding back against the wall.

When the King speaks Hatshepsut walks up the steps on to the platform on which stands his throne and turns round to face the people. Tahutmosis places his left hand on her left shoulder, his right holding her lightly below the right elbow, her own arms by her sides.

It is early morning and the blinding sun of Summer—for it is the first day of the Summer season and of the year, for at this period New Year's Day fell at this time of year—beats down through the clear morning air on to the white-clad people intent on this solemn ceremony.

TAHUTMOSIS.

Come, Glorious One, I will take thee in My arms that thou mayest see thy directions carried out in the Palace and the excellent deeds of thy Kau-souls, that thou mayest receive the investiture of the Double-Diadem. Thou shalt be glorious by Its magic Power, mighty by Its Might. Thou shalt be powerful in the Two-Lands, thou shalt destroy the rebellious of heart. When thou appearest in the Palace thy brow shall be adorned with the Double-Diadem united upon the head of the heiress of Horu whom I begat, daughter of the White Crown, beloved of Uazet, the Diadem shall be given to thee by Him who presides over the thrones of the Gods.

Let there be brought before Me the Royal Officers, the Noblemen, the Royal Friends, the Chamberlains of the Inner Palace, the Chief of the Rekhyu, that they may do homage when I take the Majesty of My daughter in My arms in this My Hall of Ceremonies, and put her in the place of My Majesty Myself in My Pavilion of the West.

These Officials come forward, and smell-the-earth. The King rises from his seat, embraces Hatshepsut and then places her upon the throne in a dignified ceremonial manner.

TAHUTIY, *the Royal Secretary, reading while he writes feverishly.*

". . . and the Chief of the Rekhyu that they

might do homage when He took the Majesty of His Daughter in His arms in His Hall of Ceremonies, and She was put in the place of the King Himself in His Pavilion of the West, while all these servants were upon their bellies, blessing Her. . . ."

TAHUTMOSIS.

This My daughter, Hatshepsut, United-to-Yamoun, Who liveth, I put Her in My place. As She is in My place, henceforth She it is who shall sit upon My sacred throne. She it is who shall utter the words of command to the Rekhyu in all the chambers of the Palace, henceforth She it is Who shall guide you, ye shall listen to Her words, ye shall be united at Her command. Whoever shall do Her homage, he will live, but he who shall speak in blasphemy against Her Majesty, he will die. Whoever shall obey in everything, submitting to Her Majesty, surely he will enter immediately into the Royal chamber, even as it was for those who submitted to the name of My Majesty; for She is Divine, the Daughter of a God, and all the Gods fight for Her, They give Her Their protection, standing behind Her every day, according to the command of Her Father, the Lord of the Gods.

The Royal Officials, rising from their bellies, and chanting, shielding their eyes.

The Two Lands together show Him honour,
He Whose Dread is impressed upon all nations,
Great in Fame, Who has subdued His enemies!
Praised by the Great Company of the Gods!
To Whom is given the inheritance of His Father Geb!
He has received the Lordship of the Two-Lands!
All living creatures are full of delight,
Full of joy are their hearts.
All men rejoice, and all creatures adore His beauty!

Sounds of shouting and rejoicing are heard spreading in the distance, in which the name of Hatshepsut and the words King and Peraa are distinguishable. The crowd of lesser officials in the background give vent to sounds and movements of somewhat deliberate delight.

Tahutiy, the Royal Secretary, has departed swiftly to observe all that is taking place without. He returns and comes forward, standing before the throne in the attitude of adoration. The King motions him to speak.

TAHUTIY, *reading from the tablet on which he has been recording the proceedings.*

" They listened, the Royal Officers, the Noblemen, the Chief of the Rekhyu, to the words said in behalf of Her, on account of the investiture of His Daughter, the King of the South and North, Kamari'a, Living eternally. They threw themselves on the ground before His feet, struck down by the voice of the King, they praised all the Gods for the King of the South and North, Aakhoprikari'a, Living eternally. They went out together, they rejoiced and danced for joy, because of that which He had ordered them to do. All the Rekhyu heard it in all the chambers of the Inner Palace, they came together rejoicing exceedingly over what had been commanded to them, from chamber to chamber they were announcing it in His name, soldier by soldier they danced and leaped because of the double joy of their hearts. They proclaimed and proclaimed the name of Her Majesty as King, although Her Majesty was still a youth, for the Great God inclined their hearts towards His Daughter, Kamari'a, Living eternally, for they knew that He was the Father of the Divine Daughter, and thus they were rejoicing in Her great soul beyond everything.

" Whoever shall love Her in his heart, and shall do Her homage every day, he shall prosper, he shall flourish exceedingly ; but for any man who shall speak against the name of Her Majesty, the God shall determine his death immediately, for the Gods are protecting Her, standing behind Her every day."

Tahutiy finishes, and assumes the attitude of adoration. He resumes his position at the side. Tahutiy, writing vigorously, reading as he proceeds.

" The Majesty of Her Father heard these things, how all the Rekhyu submitted to the name of His Daughter

as King, when Her Majesty was still a youth before them. The heart of His Majesty was exceedingly pleased. . . ."

TAHUTMOSIS, *when the sounds of rejoicing have somewhat subsided.*

Let the Kher-heb priests, learned in the ritual, approach.

Four Kher-heb priests come forward, smell-the-earth, and stand before him in the attitude of adoration.

TAHUTMOSIS.

Proclaim the Royal Names of My Daughter, that belong to the assumption of the Double-Diadem and the Royal Power of the King of the South and North, that they may be engraved on the Great Seal of Her Who Unites the Two-Lands, Who shall make the circuit of the Northern Wall, Who ministers unto all the Gods of Her Who Unites the Two-Lands in the Festival Day of Her coronation, when the first day of the year and the beginning of the seasons shall be united, when shall be decreed for Her millions of years and Sed-festivals innumerable.

TAHUTIY, *writing hastily.*

" His Majesty ordered that the Kherhebu should be summoned, in order to proclaim Her Royal Names that belong to the assumption of the Double-Diadem and the Royal Power, that they may be engraved on the Great Seal of Her Who Unites the Two-Lands. . . ."

THE IST KHER-HEB PRIEST, *reading from a papyrus he holds in his hands.*

" Her Great Name :—The Horu, Mighty-in-Her-Kau-souls-eternally."

THE 2ND KHER-HEB PRIEST, *reading from his papyrus.*

" Her Great Names :—Lord of the East and West, Rich-in-Years, the Good-Goddess, Mistress-of-Created-Things."

THE 3RD KHER-HEB PRIEST, *reading from his papyrus.*

" Her Great Name :—The Glittering-Sparrow-hawk, Divine-by-Her-Diadems."

THE 4TH KHER-HEB PRIEST, *reading from his papyrus.*

" Her Great Name :—King of the South and North, Kamari'a, Gifted-with-Life."

The Kher-heb Priests withdraw in the attitude of adoration.

TAHUTIY, *writing rapidly.*

" They proclaimed Her Royal Names as King of the South and North, for the God put it in their hearts that Her Names should be like those which were in time past. . . ."

The entire company present prostrate themselves upon their bellies and smell-the-earth. Then they rise at a motion from the King, and assuming the attitude of adoration, burst forth into a united chant of praise.

PART II.

SCENE III.

THE CORONATION OF HATSHEPSUT.

HISTORICAL SCENE FROM DEIR-EL-BAHARI.

The Great Hall opening into the Hall of Diadems beyond. In the Great Hall massive columns, carved and painted with religious scenes, tower up out of sight. Beyond, in the Hall of Diadems, stand two pavilions, one on either side. These pavilions are simple rectangular structures of wood, painted all round in bands of alternate colours, yellow, red, blue, green, black-rimmed outside and inside. On the top is a line of sharp-pointed objects, bunches of papyrus tied in the centre, frequently depicted on these structures and in decoration.

The Hall of Diadems in which they stand is an open court surrounded by a high wall with a columned portico all round. Beyond, the upper part of a great pylon with coloured streamers, can be seen. The dim twilight of the massive Great Hall is in strong contrast to the brilliance of the sunlit scene beyond.

On the right in the shade of the Great Hall, the King, clad in royal kirtle and transparent over-mantle, the shent head-dress on his head, sits in his palanquin surrounded by his courtiers, fan-bearers waving flaballa behind his back. On either side of the Great Hall rows of shaven-headed priests stand ceremonially looking on. Beyond, at either side of the Hall of Diadems, a concourse of people are kept back almost out of sight by Royal guards. During the whole of the ceremony in which Deities are represented, the assembled company, saving only the King and Hatshepsut, assume the attitude of adoration, with outstretched arms and eyes shielded.

An Ynmutef-priest, clad as the God Kheseti, dressed in straight kirtle, bare feet, usual ornaments, beard, and

head-cloth, leads Hatshepsut, clad as before and holding the Symbol of Life in her right hand, to the left side of the Great Hall.

KHESETI.

The first day of the first season, the beginning of the year, the first of the peaceful years of the King of the South and North, with the Double-Diadem, Who unitest the Two-Lands, Who shall make the circuit of the Northern Wall in this the Seshed-festival, the King of the South and the North, Lord of the Two-Lands, Lord of Created Things, Kamari'a, the Daughter of Ri'a, of His Body, Who loveth Him, Hatshepsut United-to-Yamoun, Gifted with Life for evermore.

KHESETI, *taking a vessel in the form of a Symbol of Life, and pouring water over the head of Hatshepsut.*

King of the South and North, Kamari'a, Gifted with Life, the Good Goddess, Mistress of Gladness of Heart, Mistress of Created Things, I, Kheseti, I purify Thee with this water of all Life and Strength, all Steadfastness, all Health and Gladness of Heart, that Thou mayest have Sed-festivals innumerable, like Ri'a, for evermore.

Kheseti withdraws, and another Ynmutef-priest, clad as Horu, kirtle, tail, bare feet, ornaments, hawk's head, long Uas sceptre in left hand, leads Hatshepsut to the other side of the Hall.

HORU.

The first day of the first season, the beginning of the year, the first of the peaceful years of the King of the South and North, with the Double-Diadem, Who unitest the Two-Lands, Who shall make the circuit of the Northern Wall in this the Seshed-festival, King of the South and North, Lord of the Two-Lands, Lord of Created Things, Kamari'a, the Daughter of Ri'a, of His Body, Who loveth Him, Hatshepsut United-to-Yamoun, Gifted with Life for evermore.

Horu, *taking a vessel in the form of a Symbol of Life, and pouring water over the head of Hatshepsut.*

King of the South and North, Kamari'a, Gifted with Life, the Good Goddess, Mistress of Gladness of Heart, Mistress of Created Things. I, Horu, I purify Thee with this water of all Life and Strength, all Steadfastness, all Health and Gladness of Heart, that Thou mayest have Sed-festivals innumerable, like Ri'a, for evermore.

Horu leads Hatshepsut to the left-hand pavilion. An Ynmutef-priest, representing Set, appears and takes her other arm. He wears the usual costume, with the head of the Set-animal, beak, square ears, and flowing feathers. Hatshepsut stands between them, the near hand of each raised in benediction towards her.

HORU and SET, *together, placing on her head the White Crown of Upper Egypt.*

I have established on Thee the dignity of King of the Southern Land, appearing upon the Throne of Horu, Leader of all the Living, like Ri'a, for evermore.

They lead her across to the pavilion on the right.

HORU and SET, *together, placing on her head the Red Crown of Lower Egypt over the White Crown.*

I have established on Thee the dignity of King of the Northern Land, appearing upon the Throne of Horu, Leader of all the Living, like Ri'a, for evermore.

Hatshepsut walks out of the pavilion, and, preceded by four Ynmutef-priests bearing the divine standards of Uapuatu, Khonsu, Horu, and Tahuti, she makes the circuit of the Court, the "Northern Wall," thus symbolically taking possession of the Earth, the whole "orbit of the Solar Disk," and trampling all nations beneath her feet. As she appears in the open space beyond the pavilions, where the assembled people can see her, a deafening shout goes up, the combined acclamation of thousands of voices shouting "Aau! Aau!" the Egyptian manner of acclaiming their Sovereign.

PART II.

SCENE IV.

The Sanctuary of Yamoun in his Temple. A gigantic image of Yamoun, seated in all his majesty, the personification of vast impassivity and overwhelming awe, lit only by the faint rays of two rows of torches, burning with a clear blue flame, held by white-clad priests standing against either wall of the Sanctuary in front of the figure of the Deity. The walls are covered with ritual scenes, the text of the ritual and figures of the King in the requisite attitudes of offering and adoration.

Invisible harpers and flute-players are playing monotonous dithyrambic music.

There is a sound of distant shouting of Heralds approaching, calling "Peraa, Peraa." Two priests at the entrance, who are not holding lamps, fall upon their bellies and smell-the-earth.

Tahutmosis enters and stops before the huge figure of the Deity. In a dignified manner he drops on to his knees and lowers his head to the ground. After a few seconds he rises to his feet, and, taking a censer from an attendant, offers incense in the ceremonial manner.

He is clad in the royal kirtle with decorated and stiffened front sash, tail, bare feet, transparent overmantle, beard, and shent head-dress with uraeus, the jewelled surface of the shent sparkling brightly in the dim blue light.

TAHUTMOSIS, *chanting.*

Salutation to Thee and those who are in the following of Tahuti! My two arms are upon Thee as those of Horu, My two hands are upon Thee as those of Tahuti, My fingers are towards Thee as those of Ynupu, Chief of the Divine Sanctuary. As for Me, I am the living slave of Yamoun; as for Me, I am the pure one, for I am ever pure, My pureness is the pureness of the Gods. The King gives the offering, for I am ever pure. . . .

Salutation to Thee, O this fire-vase of Him of the

Field of Daddu, of the demesne of Ybedu. I am pure by means of the Eye of Horu in order that I may make offerings with Thee. It is that I am pure for Yamoun-Ri'a, Lord of the Thrones-of-the-Two-Lands, together with His Ennead of Gods. The King gives the offering for I am ever pure. . . .

To the Soul of the East, to Horu of the East, to Khamutef within the Disk of the Sun, to the lightning shining in His Two Eyes, to Ri'a of the Horizon, the Great God, He who has power over wings, Leader of the Two Southern Parts of Heaven.

He hands the censer to a priest. An offering-table laden with fruits, flowers, fowls, joints, bread, and cakes is carried in and placed before the figure of Yamoun. The priests retire. The King speaks to the Deity sometimes audibly, sometimes inaudibly.

TAHUTMOSIS, *raising his arms in the attitude of adoration.*

I come towards Thee, Lord of the Gods, I prostrate myself before Thee. In recompense for all I have done for Thee Thou wilt give the Black Land and the Red Land to My daughter, the Sovereign of the South and North, Kamari'a, Living eternally, as Thou hast done for My Majesty. . . . My daughter Usertkau, King of the South and North, Whom Thou lovest, Who is united to Thee. . . . Thou transmittest to Her the Land, and Thou joinest the foreign nations in Her hand. Thou choosest Her as King. . . .

Again he takes the censer and censes the Deity, repeating the ritual-chapters of offering incense. Then he drops on to his knees once again and smells-the-earth before the statue of Yamoun.

PART II.

SCENE V.

A Hall of Audience. The "Hall of Pillars." A light apartment. The roof is low and is supported by rows of square wooden pillars, carved and painted, the ceiling is painted with water-fowl, geese, etc., and the floor is strewn with mats arranged around two thrones of electrum on the left, leaving a large bare space before them. Curtains worked in a usual decorative pattern hide the entrance to the chamber opposite the thrones, and the visible wall is painted with scenes of war and types of Syrians, Assyrians, Nubians, and Bedaween, conquered by the King in his foreign expeditions.

Seated upon the two thrones are Tahutmosis and Hatshepsut, father and daughter, both clad in royal kirtle, tail, sandals, transparent over-mantle, and beard, the old King wearing the striped head-cloth and uraeus, the young "King" wearing the Double-Diadem.

Behind the thrones stand fan-bearers, waving their flabella and cooling the royal pair, for it is now afternoon, and the heat of the summer's day has not yet abated.

Beside the throne of Hatshepsut, who is on the right of her father, squats the Royal Secretary, Tahutiy, recording the proceedings as usual. Round the throne of Tahutmosis, when they have completed their adoration, stand his aged Ministers and Generals, among whom are Yahmase Pen Nekhabit, that other aged warrior, Yahmase Son of E'bina, and Yneni, the elderly nobleman who opposed the coronation of Hatshepsut. Round the throne of Hatshepsut, when they, likewise, have completed their adoration, stand her partisans, prominent among whom are Senmut, and Hapuseneb the Prophet of Ynu, all youthful in comparison with the courtiers of Tahutmosis. They are clad in the long skirt, wigs, and little beards, barefoot in the presence of the King, and

carrying the emblems of their office, a large mounted feather, representing a fan, or a small richly-decorated battle-axe.

TAHUTMOSIS

Let the Royal Herald approach.

Yahmase Pen Nekhabit smells-the-earth before the King.

TAHUTMOSIS.

Let there be brought before the Majesty of My Daughter, the King of the South and North, the Royal Officers, the Noblemen, the Royal Friends, that they may do homage to Her Majesty, that they may take their oath of fealty, that they may receive Her Royal Seal. The aged Yahmase Son of E'bina, who served the grandfather of My Majesty, King Yahmase, the Justified in Osyri, in His wars, shall be the first to take the oath. Let all be informed of the form of adoration selected for this day.

YAHMASE PEN NEKHABIT.

There is no Might nor Majesty save in Peraa! All is prepared. The words of Peraa shall be executed forthwith.

He departs. A Chamberlain enters, assuming the attitude of adoration, and announces an official.

THE CHAMBERLAIN.

The Hereditary Prince, Governor, Particular Friend, Wearer of the Royal Seal, Chief of the Sailors, Warrior of the Ruler, Yahmase Son of E'bina, representing the Navy of Peraa.

Yahmase Son of E'bina, a very, very aged warrior who served the grandfather of Tahutmosis in his wars, comes forward slowly, with great difficulty, and stands before the throne of Hatshepsut. An attendant supports the old man, and assists him to his knees so that he may smell-the-earth before her. She motions him to rise at once, but he insists on remaining in that position for the full length of time. Then the attendant helps him to his feet, and he raises his aged and trembling arms and chants his praise.

YAHMASE SON OF E'BINA.

Life to The Horu, Mighty-in-Her-Kau-Souls, eternally!
Lord of the East and West, Rich-in-Years, the Good-Goddess, Mistress-of-Created-Things.
The Glittering Sparrow-hawk, Divine-by-Her-Diadems.
The King of the South and North, Kamari'a, Gifted with Life.
Daughter of Ri'a, Hatshepsut United-to-Yamoun.
The Two-Lands together show Her honour,
She Whose Dread is impressed upon all nations!
Great in Fame, Who has subdued Her enemies.
Praised by the Great Company of the Gods!
To Whom is given the inheritance of Her Father Geb!
She has received the Lordship of the Two-Lands!
All Living creatures are full of delight,
Full of joy are their hearts.
All men rejoice, and all creatures adore Her Beauty!

HATSHEPSUT, *in a ceremonial voice, but with a faint note of kindness for the old man.*

Approach, Yahmase Son of E'bina. Receive My Royal Seal.

Yahmase steps forward and with lowered head and extended arms receives a seal from Hatshepsut, kneeling on one knee before her. Very reverently he receives it, murmuring an oath, of which only the opening words can be distinguished, "By the Life of the King, by the Favour of the Gods. . . ." He then withdraws backwards in the attitude of adoration, still aided by his attendant, finally advancing and taking up his stand by the throne of Tahutmosis.

THE CHAMBERLAIN.

The Hereditary Prince, Governor, Chief of Works in Uast, Keeper of the Double Silver-House, Seal-Bearer of the Double Gold-House, Sealer of Contracts in the House of Yamoun, Excellency, Overseer of the Double Granary of Yamoun, Yneni, representing the Civil Officers of Peraa.

Yneni comes forward ceremonially and smells-the-earth before Hatshepsut, is recognised after some seconds, rises, and chants his adoration.

YNENI.

Life to The Horu, Mighty-in-Her-Kau-souls-eternally!
Lord of the East and West, Rich-in-Years, The Good-Goddess, Mistress-of-Created-Things.
The Glittering-Sparrow-hawk, Divine-by-Her-Diadems,
King of the South and North, Kamari'a, Gifted with Life.
Daughter of Ri'a, Hatshepsut United-to-Yamoun.
The Two Lands together show Her honour,
She Whose Dread is impressed upon all nations!
Great in Fame, Who has subdued Her enemies,
Praised by the Great Company of the Gods!
To Whom is given the inheritance of Her Father Geb!
She has received the Lordship of the Two-Lands!
All Living Creatures are full of delight,
Full of joy are their hearts.
All men rejoice, and all creatures adore Her Beauty!

HATSHEPSUT, *her voice cold and entirely ceremonial.*

Approach, Yneni. Receive My Royal Seal.

Yneni steps forward and, kneeling on one knee, receives the Seal, murmuring the oath, and then withdraws in adoration, finally advancing and taking up his stand by the throne of Tahutmosis.

THE CHAMBERLAIN.

The Hereditary Prince, Governor, Wearer of the Royal Seal, Particular Friend, Chief Treasurer, Royal Herald, Yahmase Pen Nekhabit, representing the Army of Peraa.

Yahmase Pen Nekhabit comes forward ceremonially and smells-the-earth before Hatshepsut, is recognised, rises, and chants his adoration.

HATSHEPSUT, *her voice cold and entirely ceremonial.*

Approach, Yahmase Pen Nekhabit. Receive My Royal Seal.

Yahmase Pen Nekhabit steps forward and, kneeling on one knee, receives the Seal, murmuring the oath, and then withdraws in adoration, finally advancing and taking up his stand by the throne of Tahutmosis.

THE CHAMBERLAIN.

The Hereditary Prince, Governor, Wearer of the Royal Seal, Particular Friend, Steward of Yamoun, Chief

Architect, Senmut, representing the Stone-masons of Peraa.

Senmut comes forward ceremonially and smells-the-earth before Hatshepsut, is recognised, rises, and chants his adoration with particular zest and intensity.

HATSHEPSUT, *a little more humanity in her voice.*

Approach, Senmut. Receive My Royal Seal.

Senmut steps forward, and, kneeling on one knee, receives the Seal, murmuring the oath very reverently, and then withdraws in adoration, finally taking up his stand by the throne of Hatshepsut at her right hand.

THE CHAMBERLAIN.

The Hereditary Prince, Governor, Chief of Prophets in Ynu, Sealer of Treasures in the King's House, Wearer of the Royal Seal, Great Companion of the Lord of the Two-Lands, Excellent Secretary, Tahutiy, representing the Priesthood of Ynu and the Learned Scribes.

Tahutiy comes forward ceremonially and smells-the-earth before Hatshepsut, is recognised, rises, and chants his adoration with characteristic eloquence and expression.

HATSHEPSUT, *a faint note of humour in her voice.*

Approach, Tahutiy. Receive My Royal Seal.

Tahutiy steps forward, and, kneeling on one knee, receives the Seal, murmuring the oath with an air of reverent gusto, and then withdraws in adoration, finally taking up his stand by the throne of Hatshepsut.

THE CHAMBERLAIN.

The Hereditary Prince, Governor, Great Lord of the South, Priest of Ynu, Governor of the City, Overseer of the Temples, Hapuseneb, representing the Priesthood of Uast.

Hapuseneb comes forward ceremonially and smells-the-earth before Hatshepsut, is recognised, rises, and chants his adoration with reserve and precision.

HATSHEPSUT, *a faint note of consideration in her voice.*

Approach, Hapuseneb. Receive My Royal Seal.

Hapuseneb steps forward, and, kneeling on one knee, receives the Seal, murmuring the oath clearly and unemotionally, and then withdraws in adoration, finally taking up his stand by the throne of Hatshepsut.

THE CHAMBERLAIN.

The Hereditary Prince, Governor, Divine Father, Wearer of the Royal Seal, Particular Friend, Puemri'a, representing the Prophets of the North.

Puemri'a comes forward ceremonially, and, deliberately ignoring Hatshepsut, prostrates himself before Tahutmosis, and smells-the-earth, rises after a few seconds at a motion from the King, and commences to chant his adoration.

PUEMRI'A.

Life to The Horu, Mighty-Bull, Beloved-of-Truth!
Lord of the East and West, Shining-in-the-Serpent-Diadem, Great-in-Strength.
Glittering-Sparrow hawk, Rich-in-Years, Making-Hearts-to-Live.
King of the South and North, Aakhoprikari'a,
Son of Ri'a, Tahutmosis, Gifted with Life forever, eternally.

The whole Court is horror-struck. Tahutmosis pales with wrath.

TAHUTMOSIS, *before Puemri'a commences his chant of praise.*

Silence, fellow! What meanest thou by this?

PUEMRI'A.

The Splendour of Peraa is as the splendour of the Sun at mid-day, as His Father Ri'a when He is at His zenith, verily as Ri'a Himself when He casteth His beams upon the waters of the Very Green, so is the splendour of the Majesty of Peraa! Behold! His servant Puemri'a, the Divine Father, who represents the Prophets of the North, does homage to his Sovereign the King of the South and North, and would take his oath of fealty as he is bidden by the mouth of Peraa.

TAHUTMOSIS.

Wast thou not informed to Whom thou shouldest do homage this day?

PUEMRI'A.

Lord, Thy servant in himself is as naught, he is the mouthpiece of those whom he represents. By them was the servant of Peraa bidden to do homage to the Majesty of the King of the South and North, Aakhoprikari'a, Son of the Sun, Tahutmosis, Gifted with Life forever, eternally, and to none other unless it be to a Royal Son of His Majesty.

TAHUTMOSIS.

Thou darest bring defiance to the Will of My Majesty into My Presence from these priests! Who are they that dare flout My Will in this fashion? Hast thou the audacity to come before Me thus with this blasphemy? What mean these priests thou dost represent?

PUEMRI'A.

The life of the servant of Peraa is in the hands of his Lord. If it is the august Will of His Majesty His servant shall die for his sin at the word of His Majesty. His Majesty has no more faithful servants than these the prophets of His Majesty in the North. They are learned men, well-instructed in the law of the Two-Lands, and in the wishes of the Gods. They say that it is not lawful for any but a male-child to sit upon the Throne of Horu among the Living.

TAHUTMOSIS, *pale with passion.*

Guards! Take him away.

Soldiers jump upon Puemri'a, pin his arms behind his back in an agonising position, and bear him away with almost incredible swiftness out of sight of the King.

TAHUTMOSIS.

Yahmase Pen Nekhabit.

Yahmase stands before him in the attitude of adoration.

Let an army proceed immediately into the North country, let the severest measures attend any resistance

to the Will of My Majesty. Let these priests be brought under guard as prisoners to this City. . . . Yneni.

Yneni stands before him.

Let a special Court be summoned, let these impious ones be tried for sacrilege. Let the report be laid before My Majesty, nay, before the Majesty of the King of the Two-Lands, My Daughter, Who shall declare their sentence. *He waves his hand, Yahmase and Yneni withdraw.* No man shall resist the Will of My Majesty and live.

He sits gazing before him for a few moments. Yahmase Pen Nekhabit stands before him.

Speak.

YAHMASE.

Is it the Will of Peraa that the ceremony proceed?

TAHUTMOSIS.

Those who are still to do homage shall be postponed until to-morrow. *Calling Yneni.* Yneni. . . . Yahmase, stay where thou art. *Yneni stands before him.* What think ye of this matter?

YNENI.

Lord, it is what the heart of thy servant has feared from the beginning.

TAHUTMOSIS.

Why was there no sign of this when My Majesty and My Daughter did progress through the Two-Lands from city to city, from Temple to Temple, receiving the acclamations of My people and the welcome of the Gods Who received My Daughter and gave Her Their blessing?

YNENI.

Lord, I can give Thy Majesty no reason save that the Presence of the Good God doubtless awed these impious men.

TAHUTMOSIS.

In your wisdom, Princes, what were it best that I do in this matter?

YAHMASE, *with a chuckle.*

Lord, the army of Peraa will teach these impious priests their piety, obedience to the Will of the Good God, the Lord of the Two-Lands.

TAHUTMOSIS, *with severity and force administering a stern and cutting rebuke to Yahmase.*

My Majesty is well aware, Yahmase, of the power of My army.

YAHMASE, *obsequiously.*

The army of Peraa is but the chariot which bears His Will. Were the Will of His Majesty to be borne by a Sparrow-hawk the Entire Two-Lands would obey His Majesty forthwith.

TAHUTMOSIS, *fiercely.*

If I bid every man, woman, and child from the marshes of the North to the land of the miserable Kush in the South, verily unto the uttermost limits of the river-land of Naharain, that they cut off each one his right hand at My bidding, verily they shall obey My Majesty without demur.

YAHMASE.

The men who inhabit the Two-Lands, they and all that is theirs, verily and the entire earth within the orbit of the Solar Disk, is the property of the Majesty of Peraa. All Created Things lie within the hollow of His Hand. It is for His Majesty to do with them as He willeth. They know that they but live by the breath of His nostrils, and that their lives are held at the pleasure of the Good God Whom each man worships in his heart and in the Temple in his city. Shall these impious priests, grown insensate with overmuch learning, give His Majesty the necessity for further thought save in the decreeing of their doom?

TAHUTMOSIS.

Yahmase, it is not My Will that My Daughter take upon Her shoulders from Me the ruling of a discontented and turbulent people. It is the Will of My Majesty that My people love My Daughter, and worship Her in their hearts, thanking the Great Gods in their Temples that Her Majesty is their Lord. Verily, I will not have one man that would not hasten to give his life to accomplish the lightest wish of My Daughter.

YAHMASE.

Thus only is it fitting that every man in the Entire

Land should have it in his heart, even as it is in the heart of every man towards His Majesty Himself.

YNENI.

The wisdom of His Majesty is dear to the heart of His servant. The words of Peraa are pearls of wisdom. Only as His Majesty hath declared is it fitting that He leave unto the Majesty of His Daughter the administration of the Two-Lands.

TAHUTMOSIS.

How would ye that My Majesty bring this to pass? Give Me of your wisdom, Princes, I have faith in your knowledge of the affairs of My Kingdom.

YNENI.

Lord, let Her Majesty, Thy Daughter, be wed speedily to Thy son, the young Prince Tahutmosis, that thus there may be a man to whom these particular and discontented ones who know not the all-seeing wisdom of Her Majesty, living far-off away from Her divine Presence, may look and be content. Knowing only that She is a woman, their hearts will not that they place their trust in Her. When there is a man beside Her Majesty their fears will be no more.

TAHUTMOSIS.

Yahmase, is this thy counsel also?

YAHMASE.

Lord, it is even so. The Prince Tahutmosis is now of an age to be wed. He must be wed within a year were there no more urgent reason for his wedding than was anticipated by Her Majesty. Let his wedding take place forthwith, and these impious ones shall be satisfied, for they will no longer have cause for fear for the safety of the Two-Lands. Moreover the army will have its Lord to take command in case of a rebellion among the subject-peoples of Her Majesty.

TAHUTMOSIS.

Is it Thy Will, My Daughter, that Thou wed Thy brother Tahutmosis, as these Princes have counselled, forthwith?

HATSHEPSUT.

Thy Will is still My Will, My Father. Thou art still

the Lord of the Two-Lands. I am willing that My brother Tahutmosis be My husband if Thy Majesty would have it so.

TAHUTMOSIS.

This shall be the last official act of My Majesty, as King of the South and North. It shall be enacted forthwith. Let the documents be prepared. Let the Prince Tahutmosis be informed of the Will of Her Majesty, and attend immediately. Yneni, thou thyself shalt go presently to acquaint My son of his honour at the hands of My Majesty.

Various officials rush to carry out these orders.

YNENI, *standing before him in adoration.*

Lord, it is the Will of Peraa that I inform the son of His Majesty that he is to be raised to the estate of Peraa ?

TAHUTMOSIS.

The point is but a technical one. What do My Princes say concerning it in My Presence ?

YNENI.

Lord, it cannot be otherwise, if the purposes of Peraa, lately decided, are to be effected for the peace of the Two-Lands, and the love of Her Majesty in the hearts of all Her people.

TAHUTMOSIS.

What sayst Thou, My Daughter ?

HATSHEPSUT.

So that My Will be supreme, and My authority recognised, so that allegiance be owed first to My Majesty, I am willing that Tahutmosis be raised to the estate of Peraa.

TAHUTMOSIS.

So be it. It is understood. *Yneni withdraws.* Let the Kher-hebu ritual-priests prepare his Royal Names, let his vestments be prepared . . . Yahmase. *Yahmase stands before him.* The army shall proceed as I have decreed, but thou shalt approach this priest who is now held in captivity. Thou shalt explain unto him the grievous character of his error, thou shalt explain that there sits upon the Throne of Horu a man beside the Majesty of My Daughter, thou shalt hold out hope unto

him that if he pays Her now the homage demanded of him on behalf of his priesthood there may be mercy in the heart of Her Majesty for him and his impious brethren. If he accepts Her mercy there shall be no interference with these priests, they shall not be disturbed. All-embracing is the mercy in the heart of Her Majesty, even as is the mercy of the Lord of Mercy Himself.

Yahmase withdraws.

TAHUTMOSIS, *after a moment or two of stately silence.*

Let swift runners enjoin haste upon those who do My bidding. Let My son appear before Me forthwith. It is not fitting that My Majesty and the Majesty of My Daughter wait thus.

Messengers rush frenziedly from the chamber. After another pause there is a sound of approaching feet, and two Chamberlains draw apart the curtain, bowing low while the young Tahutmosis enters between them, followed by Yneni. He is clad in simple kirtle, ornaments, and side-lock, his feet bare. He walks up to the throne of Tahutmosis, and prostrates himself, smelling-the-earth before his father.

TAHUTMOSIS.

Rise, beloved son.

PRINCE TAHUTMOSIS, *assuming the attitude of adoration.*

Life to The Horu, Mighty-Bull, Beloved-of-Truth!
Lord of the East and West, Shining-in-the-Serpent-Diadem, Great-in-Strength.
Glittering-Sparrow-hawk, Rich-in-Years, Making-Hearts to-Live.
King of the South and North, Aakhoprikari'a,
Son of the Sun, Tahutmosis, Gifted with Life forever, eternally.

Chanting.

The Two-Lands together show Him honour,
He Whose Dread is impressed upon all nations!
Great in Fame, Who has subdued His enemies.
Praised by the Great Company of the Gods!
To Whom is given the inheritance of His Father Geb!

He has received the Lordship of the Two-Lands!
All Living Creatures are full of delight,
Full of joy are their hearts.
All men rejoice, and all creatures adore His beauty!

TAHUTMOSIS.

My son, thou hast been informed of the high honour that My Majesty hath determined to confer upon thee, as the last official act of My great reign over the Two-Lands. Mayest thou prove worthy of this high honour, mayest thou bear this heavy responsibility with dignity and distinction as becomes the son of Thy Father. My Daughter now reigns in My place, and it is Her Will and Mine that thou be wedded unto Her forthwith, and that thou be raised to the Royal Rank and share Her throne. Therefore thou art absolved from doing homage unto Her Majesty as otherwise had been required of thee. What sayest thou unto this?

PRINCE TAHUTMOSIS.

The words of Peraa are received into my heart. Full of love and gratitude is my heart towards the Majesty of my Father Who would thus honour and advance His loving son.

HATSHEPSUT.

It is thy wish that we be wed, Tahutmosis?

PRINCE TAHUTMOSIS.

The Will of Thy Majesty is my will entirely.

TAHUTMOSIS.

Let the insignia of his rank be given to My son.

Prince Tahutmosis withdraws. Sandals are placed before his feet, a royal sash embroidered with uraei is fastened round his waist, a tail is affixed to his belt, a transparent over-mantle laid over his shoulders, the side-lock is removed from his wig, and a royal fillet with uraous in front is placed round his head.

TAHUTMOSIS.

Are the documents ready?

TAHUTIY, *stepping forward with papers.*

Lord, the words of His Majesty have been performed. The documents are ready for the Great Seal.

He holds out a papyrus. Tahutmosis takes it and peruses it. Then he hands it back.

TAHUTMOSIS, *rising from his throne.*

Come hither, My children.

Hatshepsut rises and goes to him, Prince Tahutmosis likewise. He takes the right hand of each and joins them in his own grasp.

Let My children embrace one another.

He stands back and takes the papyrus from Tahutiy. Hatshepsut goes up to Prince Tahutmosis and places her right arm over his left shoulder, her left underneath his right arm, the fingers resting on his right shoulder from behind, he does likewise, and they stand thus, their noses almost together, for some seconds, breathing one another's breath in the ceremonial kiss. Then they fall asunder.

Tahutmosis places his seal upon the clay of the papyrus he holds, Hatshepsut does likewise, then Prince Tahutmosis. Then the King takes the hand of his son and leads him to his throne, placing him upon it ceremonially. Hatshepsut returns to her own.

TAHUTMOSIS. Let there be brought before Me the Kher-hebu that they many announce the Royal Names of My son.

Four Kher-heb priests holding rolls of papyrus come forward, smell-the-earth, and stand before him in the attitude of adoration.

1ST KHER-HEB PRIEST, *reading from his papyrus.*

"His Great Name:—Mighty-Bull, Powerful-in-Strength."

2ND KHER-HEB PRIEST, *reading from his papyrus.*

" His Great Name :—Divine-in-Kingship."

3RD KHER-HEB PRIEST, *reading from his papyrus.*

" His Great Name :—His-Will-is-upon-All-Beings."

4TH KHER-HEB PRIEST, *reading from his papyrus.*

" His Great Name of King of the South and North :—Aakhopri-en-ri'a."

Yahmase returns and smells-the-earth before the old King.

TAHUTMOSIS.

Rise, Yahmase, what says this priest?

YAHMASE.

Lord, the Divine Father Puemri'a would obey the word of Peraa, and do homage to the Majesties of His children.

TAHUTMOSIS.

Let him do so. Let the matter be referred to the Majesty of My Daughter. No longer do I sit upon the Throne of Horu. Henceforth these matters shall concern Me not. Let not My Majesty be disturbed with such affairs, on pain of death. Is it understood?

Now, My beloved Children, Your Father hath placed You upon His throne, and He is about to leave You and pass the remainder of His days in seclusion and peace. May the Two-Lands prosper under Your guidance! It is a Mighty Heritage that I bequeath You, My Children, such an Heritage as never before in the history of this earth hath been bequeathed. The history of the Two-Lands is a great and glorious story, Your Forefathers, the Gods Who ruled in Their day, achieved wondrous things for Their Beloved Land. Glorious indeed were the days, resplendent indeed were the deeds, of these Gods Who ruled in time past, but never, My Children, never in all this great history, never since the time of Ri'a, never since Horu first led His people into the Two-Lands and founded His Kingdom by the Blessed River, has a King of the Black Land ruled an Empire such as this Empire which I and My Fathers, the Good Gods justified in Osyri, have built up in Our time, which I have ruled for these long years in glory, and which now I place in Your hands as a sacred trust before these Princes, these gallant and noble Lords who have been at My side in all dangers, all troubles, all moments of anxiety and peril; and without whose faithful and untiring services even My Divine Power were as nothing to have achieved that which I have. Love them, My Children, and trust them, and let their wise counsel be at all times near to Your hearts. Ye are the most blessed of all Living Ones, for Ye are the Lords of the

entire Earth, of all the lands within the circuit of the Solar Disk. Guard them, these lands, protect them, My Children, maintain them in prosperity, be not harsh with them in peace, but if they rebel let Your power strike them in the moment of their sin like a consuming flame from which not one shall escape, and which shall destroy them utterly. Lords of the World, I give Ye My blessing. Farewell.

Tahutmosis turns, and with slow and weary tread the old King passes from the Chamber, followed by his attendants and fan-bearers, heralds in front announcing his approach and clearing the way for the aged Monarch. All those who remain, save Hatshepsut and Tahutmosis, smell-the-earth, and chant his hymn of praise as he goes.

THE CHAMBERLAIN, *at a sign from Hatshepsut.*

The Hereditary Prince, Governor, Divine Father, Wearer of the Royal Seal, Particular Friend, Puemri'a, representing the Prophets of the North.

Puemri'a comes forward ceremonially and smells-the-earth before Hatshepsut, is recognised, rises, and speaks the formulae with cold exactitude.

PUEMRI'A.

Life to The Horu, Mighty-in-Her-Kau-souls-eternally!
The Lord of the East and West, Rich-in-Years, the Good-Goddess, Mistress-of-Created-Things.
The Glittering Sparrow-hawk, Divine-by-Her-Diadems.
King of the South and North, Kamari'a, Gifted-with-Life,
Daughter of Ri'a, Hatshepsut United-to-Yamoun.

Chanting with a deliberate inclination of his body towards Tahutmosis, and use of masculine pronouns.

The Two Lands together show Him honour,
He Whose Dread is impressed upon all nations!
Great in Fame, Who has subdued His enemies,
Praised by the Great Company of the Gods!
To Whom is given the inheritance of His Father Geb!
He has received the Lordship of the Two-Lands!

All living Creatures are full of delight,
Full of joy are their hearts.
All men rejoice, and all Creatures adore His Beauty!

HATSHEPSUT, *in a terrible, ominous, blood-curdling, icy tone, terribly distinct.*

Approach, Puemri'a. Receive My Royal Seal.

Puemri'a steps forward in front of the glaring, furious eyes of Hatshepsut's courtiers, Senmut, Hapuseneb, etc., and kneels on one knee to receive the Seal. She tosses it to him, disdaining to hand it, and he picks it up murmuring something that is not recognisable as the oath spoken by the others. He withdraws and takes up his stand on the far side of the throne of Tahutmosis. There is an uncomfortable pause. Courtiers look at one another uneasily. Nobody moves. At length Hatshepsut stirs and speaks.

HATSHEPSUT, *without turning her head.*

Princes, leave us. The audience is ended.

Her own courtiers, Senmut, Hapuseneb, Tahutiy, etc., smell-the-earth before her at once. The courtiers of the old King, who have taken their stand by the throne of Tahutmosis, look straight before them and pay no attention whatever. Hatshepsut bids her courtiers rise.

Tahutmosis, seeing that he must relieve the situation, speaks, imitating Hatshepsut.

TAHUTMOSIS, *nervously.*

Princes, leave us. The audience is ended.

His courtiers smell-the-earth before him. The courtiers of Hatshepsut, with angry looks, stand in the attitude of adoration waiting for the others to rise.

THE COURTIERS OF HATSHEPSUT, *with all the reverence at their command, and the greatest distinctness over the names.*

Life to The Horu, Mighty-in-Her-Kau-souls-eternally!
The Lord of the East and West, Rich-in-Years, the-Good-Goddess, Mistress-of-Created-Things.
The Glittering Sparrow-hawk, Divine-by-Her-Diadems.

King of the South and North, Kamari'a, Gifted-with-Life,
Daughter of Ri'a, Hatshepsut United-to-Yamoun.

THE COURTIERS OF TAHUTMOSIS, *with equal reverence and distinctness, making it very clear whom they are going to obey as King.*

Life to the Horu, Mighty-Bull, Powerful-in-Strength!
The Lord of the East and West, Divine-in-Kingship,
The Glittering Sparrow-hawk, His-Will-is-upon-All-Beings.
King of the South and North, Aakhopri-en-ri'a,
Son of Ri'a, Tahutmosis, Gifted with Life forever, eternally.

ALL THE COURTIERS, *chanting with passionate intensity in their rivalry.*

The Two Lands together show Him (Her) Honour,
He (She) Whose Dread is impressed upon all nations!
Great in Fame, Who has subdued His (Her) enemies,
Praised by the Great Company of the Gods!
To Whom is given the inheritance of His (Her) Father Geb!
He (She) has received the Lordship of the Two-Lands!
All Living Creatures are full of delight,
Full of joy are their hearts.
All men rejoice, and all creatures adore His (Her) Beauty!

All the Courtiers depart in adoration, those of Hatshepsut to the right, those of Tahutmosis to the left. Tahutmosis sits somewhat bewildered by the sensation of his new state.

HATSHEPSUT, *to all the attendants.*

Leave us.

They smell-the-earth and depart in adoration. There is a long pause.

HATSHEPSUT, *without turning her head.*

Tuty.

TAHUTMOSIS.

Hatshops.

HATSHEPSUT.

How dost thou like sitting here, Tuty?

TAHUTMOSIS.

I like it well, thank thee, Hatshops. *A pause.*

HATSHEPSUT.

Listen, Tuty. Thou didst see the attitude of the Princes, how some would only obey thy word, while others would obey no word save mine.

TAHUTMOSIS.

I did, Hatshops.

HATSHEPSUT.

Thou didst hear the words of our Father, in which He bade us guard well the mighty legacy He bequeaths to us, this empire the like of which hath never before been seen since the time of Ri'a.

TAHUTMOSIS.

Verily, I did hear His words.

HATSHEPSUT.

Thou dost love our Father, Tuty?

TAHUTMOSIS.

Truly, I love Him, Hatshops.

HATSHEPSUT.

I love Father more than anyone or anything in the whole world, Tuty.

TAHUTMOSIS.

I know thou dost, my sister.

HATSHEPSUT.

This mighty legacy of His is in great peril, Tuty.

TAHUTMOSIS.

How so?

HATSHEPSUT.

Between the rival factions for thy authority and mine this vast empire may well fall to pieces.

TAHUTMOSIS.

May the Gods grant otherwise!

HATSHEPSUT.

It is for us, Tuty, thee and me, to grant otherwise. We, Tuty, we are the two Gods Who can grant otherwise.

TAHUTMOSIS.

How? What meanest thou, sister?

HATSHEPSUT.

We can do this, brother, only by making a great resolve, and maintaining a colossal determination, by refusing to allow the rivalry of our courtiers to sway us

into opposition one against the other, by great forbearance towards one another, by great self-control, by great courage, and, Tuty, by . . . by great love.

TAHUTMOSIS.

Yes, sister.

HATSHEPSUT.

Canst thou grant this, Tuty, for, for Father's sake? Wilt thou make this resolve and remain firm to it, if I do too?

TAHUTMOSIS.

Yes, sister, I think it is our duty.

HATSHEPSUT.

So be it, then. Seated upon our joint thrones we make this determination, this holy vow, to one another, on this sacred day of our coronation.

TAHUTMOSIS, *repeating her words.*

So be it. Seated upon our joint thrones we make this determination, this holy vow, to one another, on this sacred day of our coronation.

HATSHEPSUT.

I thank thee, brother.

TAHUTMOSIS.

I respect thy thought, sister. *A pause.*

HATSHEPSUT.

Tuty?

TAHUTMOSIS.

Hatshops.

HATSHEPSUT.

Shall we get down?

TAHUTMOSIS.

Yes, let's.

They rise and descend from their thrones.

HATSHEPSUT.

Tuty.

TAHUTMOSIS.

Hatshops.

HATSHEPSUT.

Tuty, dost thou like being wedded to me?

TAHUTMOSIS, *with a smile.*

I will answer thy question anon, sister, as yet I have scarcely had time to consider the matter.

HATSHEPSUT.

Dost thou love me, Tuty, a little?

TAHUTMOSIS.

I have always loved thee, Hatshops.

HATSHEPSUT.

Ah, yes, but not in the way I mean. Thou must love me in that way too, Tuty, for who else shouldst thou love save me thy sister, really love, I mean? Of course, I know you men have lots of women whenever you want them always ready for you, but you don't really love them in your hearts, only in your bodies and in your momentary passions. Wise men have declared of old that there can be no true love, no perfect harmony, but between brother and sister wedded together, for in their case only are both made of the same substance, especially in our Royal family where it hath been so for generations, so that we are all alike, save in details, as grains of sand are like one another.

TAHUTMOSIS.

Mayhap what thou sayest is true, sister. Verily, one may have feelings of love and passion for many people, but it must be that no stranger can ever be the same to a man, wedded to him, as his sister.

HATSHEPSUT.

It hath been declared of old that his sister is his natural mate, the true mother for his children, and the learned men teach that the children so born are finer and truer to the nobility of their parents than those born of strangers could be.

TAHUTMOSIS.

It could not be otherwise. Did not Osyri Himself establish the law in the Dawn of the World?

HATSHEPSUT.

Of course, Tuty. That is why we who are of the Royal Family are of a higher race than our subjects, that and the blood of Ri'a which is our sacred heritage. By thus wedding our sisters and brothers our superior qualities are ever harboured and intensified from generation to generation. . . . Tuty?

TAHUTMOSIS.
Hatshops.

HATSHEPSUT.
Where shall we build our palace, Tuty?

TAHUTMOSIS.
I have not considered the matter.

HATSHEPSUT.
We will drive round the country day by day and choose a site, shall we not? And I will draw up the plans. Senmut shall give me his skilled advice and carry out the work under our direction.

TAHUTMOSIS.
Yes, it will be great fun. Shall we make our first journey to-morrow?

HATSHEPSUT.
M'm. Tuty?

TAHUTMOSIS.
Yes.

HATSHEPSUT.
In what part of the Palace shall we take up our residence until our own Palace is built?

TAHUTMOSIS.
I don't know, Hatshops.

HATSHEPSUT.
Shall we go and look round and choose, Tuty?

TAHUTMOSIS.
Now?

HATSHEPSUT.
M'm.

TAHUTMOSIS.
Yes, let's. Come along.

HATSHEPSUT, *putting her arm round his waist.*
Tuty?

TAHUTMOSIS, *putting his round her's.*
Hatshops.

HATSHEPSUT.
Dost thou like being my husband?

TAHUTMOSIS, *mischievously.*
I'm not sure. Tell thee to-morrow.

HATSHEPSUT, *earnestly.*

Tuty, thou and I are all alone in the world, there are no two people alive who are so lonely, so isolated as we are. There is no one on earth whom we may speak to as an equal or take as a friend save one another. We are two souls raised above the rest of mankind, on whom the eyes of all men are fixed for guidance. What will they say if there they see dissension, and not love? Thou, Tuty, thou mayst have women to amuse thee in thy harem, but I, I must be all alone for ever, but for thee, Tuty. Poor Hatshops! Therefore we must love one another, dear, dear brother, with all our hearts.

TAHUTMOSIS.

We will, dear sister, we will love one another very much indeed.

HATSHEPSUT, *putting up her face to him.*

Tell me now, Tuty.

TAHUTMOSIS, *kissing her.*

Yes.

HATSHEPSUT, *wildly.*

Then come along.

She drags him forward, their arms round one another's waist, skipping in most unregal fashion in time with a riotous ditty which she sings.

HATSHEPSUT, *singing and dragging Tahutmosis along with her as she dances from the room, joined almost immediately in her song by his voice.*

Celebrate the Joyful Day!
Let sweet odours and ointments be placed for thy nostrils,
Wreaths of lotus blossoms for thy limbs,
And for the bosom of thy sister,
Dwelling in thy heart, sitting beside thee.
Let song and music be made before thee,
Cast behind thee all cares and mind thee of pleasure,
Till cometh the day when we draw towards the Land,
The Land that loveth silence. . . .

Part III.

SCENE I.

The Hall of Pillars, as in the last Scene. The young Tahutmosis and Hatshepsut seated on their thrones, Hatshepsut in female garb, wearing a loose robe, and plain wig with uraeus-fillet. Tahutmosis wears royal kirtle, over-mantle, and royal head-cloth. Attendants and fan-bearers behind them, their respective Courtiers around their thrones, Tahutiy recording by the throne of Hatshepsut.

THE CHAMBERLAIN.

A Royal Messenger from the Royal Son of Kush, Thuri'a, Viceroy in Nubia.

The Messenger enters and smells-the-earth before Tahutmosis, is recognised, rises, and assumes the attitude of adoration.

THE MESSENGER.

Life to The Horu, Mighty-Bull, Powerful-in-Strength!
Lord of the East and West, Divine-in-Kingship.
Glittering-Sparrow-hawk, His-Will-is-upon-All-Beings.
King of the South and North, Aakhoprienri'a,
Son of Ri'a, Tahutmosis, Gifted with Life forever, eternally.

Chanting.

Beautiful of Diadems, upon the Throne of Horu among the Living!
His Father Ri'a is His protection, and Yamoun, Lord of the Thrones-of-the-Two-Lands!
They smite for Him His enemies!
Lo! His Majesty is in the Palace, His Fame is Mighty!
The Fear of Him is in the Land entirely!
His terror is in the Lands of the Lords of the Marshes,

The Two Regions of Horu and of Set are under His Charge,
The Nine Bows together are beneath His feet!
The Asiatics come to Him bearing tributes,
And the Anu of Nubia their fruits!
His Southern boundary is as far as the Horns of the Earth,
His Northern as far as the horizon!
The Marshes of Asia are beneath the dominion of His Majesty,
The arm of His messenger is not repulsed even in the Lands of the Fenkhu.

Behold! The miserable Kush have begun to rebel, those who are under the dominion of the Lord of the Two-Lands purpose hostility, beginning to plunder the people of Tamery, and to take their cattle even from behind the walls which were built by Thy Father after His victories, the King of the South and North, Aakhoprikari'a, Living eternally, in order to repulse the rebellious barbarians, the Anu of Khenthunnofri; and behold, those who are to the North of the miserable Kush are joining in the plunder with the Anu of Nubia, and the children of the Chief of the miserable Kush are rising before the face of the Lord of the Two-Lands! The country is divided into five, and each one is guarding his district.

TAHUTMOSIS.

Withdraw. My Majesty will attend to this matter.

The Messenger withdraws, adoring.

Yahmase.

Yahmase stands before him.

What thinkest thou of this report?

YAHMASE.

Lord, that it is very grave. The miserable Kush would seize this opportunity to rebel against the Majesty of Peraa, and to plunder and slay the subjects of His Majesty in the South, beyond the wall built by the Majesty of Thy Father, and to drive them away into captivity, and their wives and their cattle, into the country of the miserable Kush.

TAHUTMOSIS.

What is it thy counsel that I do in the matter?

YAHMASE.

Lord, let the wrath of Peraa be terrible to behold! Let the mighty arm of His Majesty descend upon these miserable ones and smite them utterly, so that they are no more. Let the army of Peraa proceed against them with all the speed and fury of the avenger, and let not one of these wretched ones remain alive save as the slave of His Majesty.

TAHUTMOSIS.

So be it. See that it is done, Yahmase. I give the matter into thy charge. Let it be even as thou sayest.

YAHMASE.

The Majesty of Peraa will lead His army in person? All shall be ready for the conveyance of His Majesty?

TAHUTMOSIS.

Not so. My Majesty will not accompany My troops. There are urgent matters which necessitate that My Majesty forbear.

HATSHEPSUT.

The army expects that Thy Majesty shall lead it in person. The soldiers will misunderstand Thy action if Thou goest not with them. I, Myself, will attend to Thy affairs in Thy absence.

YAHMASE.

It hath ever been the custom that Peraa lead His troops to war. The soldiers expect it from His Majesty.

TAHUTMOSIS, *irritably*.

I have said that I will not go to Kush. It is enough. See that my orders are carried out.

YAHMASE, *withdrawing*.

The orders of Peraa shall be attended to forthwith.

HATSHEPSUT.

Does not Thy Majesty commit an indiscretion in thus sending forth Thine army at the beginning of Thy reign, in this Thy first expedition, without leading it Thyself?

TAHUTMOSIS.

Wouldst thou have Me leave thee thus, Hatshepsut, when we are but lately wed, when we have an hundred

matters that detain us, that need our attention? Forsooth, I have but little inclination for war and the hardships of a campaign at this time. There is too much that calls for My presence here in this city. It is but a light rising that shall easily be crushed by My troops. Verily, I will not go.

Old Yahmase Son of E'bina stands before him.

Speak, venerable Prince.

HATSHEPSUT.

I think it is unwise on the part of Thy Majesty. Methinks it were one of the foremost duties of the King of the Two-Lands to lead His troops. I would lead them Myself, only . . . I, I may not just now.

Signs of approval among the courtiers of Hatshepsut.

YAHMASE SON OF E'BINA.

Will the Majesty of Peraa permit a suggestion from a wise old man?

TAHUTMOSIS.

Verily. What hast thou to say?

YAHMASE SON OF E'BINA.

Old Yahmase knows well the feelings in the heart of the Majesty of Peraa. Now, if His Majesty were to take a humble suggestion from a wise old man who has led the sailors of the Grandfather of His Majesty, His Majesty would go forth and address His troops, and give them a word of cheer. Moreover His Majesty would promise them that He would set forth Himself at an early date and would overtake them so that He should be near them on the day of battle, when His Majesty should distribute the gold of valour and receive the captives. Thus they would be satisfied, and the Majesty of Peraa need only leave the Majesty of the Great Royal Wife for a few days when the campaign is nearly over.

TAHUTMOSIS.

So be it. I thank thee for thy advice, Yahmase. I will do as thou sayest. Let My Majesty be borne to My troops.

There is a rush of attendants to obey. A palanquin is brought in.

Yahmase.

YAHMASE SON OF E'BINA.

Majesty, Thy servant is before Thee.

TAHUTMOSIS.

What thinkest thou it is fitting that I say unto them?

YAHMASE SON OF E'BINA, *magnificently, with almost youthful vigour and expression in his old face.*

Tell them, Lord, how Thy Majesty was furious as a panther of the South when the news of the rebellion of the miserable Kush was brought to Thy Majesty, how Thou didst swear, as Ri'a loves Thy Majesty, as Thy Father, the Lord of Gods, Yamoun, Lord of the Thrones-of-the-Two-Lands, favours Thee, Thou wilt not let live one among their males, verily not a man amongst them shall escape destruction from Thy wrath. Speak thus to Thy troops, give them cheer, and show unto them the Divinity of Thy Majesty.

TAHUTMOSIS.

So be it.

Yahmase withdraws. Tahutmosis rises and enters the palanquin. He is borne off, preceded by heralds. All present smell-the-earth, save the courtiers of Hatshepsut. The courtiers of Tahutmosis follow him.

TAHUTIY, *reading from his tablet, with much irony and humour, and wicked emphasis on certain words.*

" One came to inform His Majesty, saying, ' The miserable Kush have begun to rebel, those who are under the dominion of the Lord of the Two-Lands purpose hostility, beginning to plunder the people of Tamery, and to take their cattle even from behind the walls which were built by Thy Father after His victories.' His Majesty was furious thereat, like a panther, when He heard it. Said His Majesty: ' I swear, as Ri'a loves Me, as My Father, Lord of Gods, Yamoun, Lord of the Thrones-of-the-Two-Lands, favours Me, I will not let live anyone among their males, verily not a man amongst them shall escape destruction from My wrath.' . . . "

The courtiers laugh as openly as they dare.

HATSHEPSUT.

Lords, we will proceed with the matters of the day.

Senmut stands before her.

Speak, Senmut.

SENMUT.

The Majesty of the King of the Two-Lands is more beautiful than is the Goddess Hat-Hor. Her Father Ri'a has created Her in order to exalt His Splendour, She Who creates beings like the God Khopri'a, She Whose Diadems shine like those of the God of the Horizon! May the most devoted of the servants of Her Majesty risk incurring the terrible wrath of Peraa, by speaking on behalf of his colleagues, the devoted Princes who stand in the Presence of the Good Goddess, speaking before Her Majesty that which is in their hearts?

HATSHEPSUT.

Say what thou willest, so that it be such as it is fitting thou shouldst speak in the presence of My Majesty.

SENMUT.

The servants of Peraa would know from Her Majesty why thus She permits Her sacred right as King of the South and North to be disregarded, usurped, and disdained in the sacred presence of the Good Goddess. From the day of Her coronation She has thought fit to ignore these blasphemies which are sore in the hearts of the servants of Her Majesty, and to forbear ever to assert the rights of the King of the Two-Lands upon the Throne of Horu.

HATSHEPSUT.

I would not have the empire of My Forefathers torn asunder by internal dissensions, Senmut.

SENMUT.

The nobility and wisdom of Her Majesty is an example unto the entire Earth, unto all nations within the orbit of the Solar Disk. But the Princes who stand in the Presence of Her Majesty would suggest that the empire which Her Majesty possesses is like to be torn asunder by the dissensions of the external enemies of Her Majesty if another than the Good Goddess, the only

rightful King of the South and North, is permitted to rule in Her stead, merely for that some old Princes are ill-disposed towards the rule of the Divine Woman, and will not attend to Her words.

HATSHEPSUT, *very sternly.*

Senmut, and My other Princes, place yourselves before My Majesty. *They stand before her in adoration.* I value the devotion ye have for me, Princes, and the service ye would do at My bidding, at its true worth, which is great. Moreover, ye yourselves are very near to My heart, one and all, as indeed ye have been since My Majesty was but a child. But look ye, if ye love Me, if ye would not incur the everlasting wrath of My Majesty, let Me never hear ye utter, let Me never see by word or by action, any thought of yours in any way reflecting on the Majesty of My Lord Who sits beside Me on the Throne of Horu among the Living, to the disfavour or disrespect of His Majesty. It were an impertinence in you that I should never forgive. Look to it that ye offend not in this thing, or the wrath of My Majesty will be as a flame of fire that shall consume you as you stand in My Presence, for in offending against the Majesty of My Lord ye offend also against My Majesty. Is it understood?

HAPUSENEB.

The words of Peraa shall be forever in the hearts of the servants of Her Majesty.

HATSHEPSUT.

It is well.

HAPUSENEB.

It is against the courtiers of the Majesty of Tahutmosis, the husband of the Good Goddess, the King of the South and North, Kamari'a, that the words of Thy Princes are directed. Far be it from these Lords to think evil of the august personage of the Associate of Peraa on the Great Throne of Horu! Were it not well that those Princes who hasten not to obey the Good Goddess be reprimanded and reminded Whom it was to Whom they took their oath of allegiance before the Majesty of the Good God, the Father of Peraa?

HATSHEPSUT.

I am of opinion that such a course is not that of most wisdom, My Princes. These men of whom ye speak have served the Father of My Majesty with faithfulness and distinction, they have grown old in His service, and they are dear to His heart. In truth I would not be harsh with them ; they do what they consider best for the empire they have helped to build up, and, moreover, they love Me in their hearts. They do not refuse to do My bidding, they but regard the Will of My Lord as supreme. It is not My will that they be opposed, for to oppose them were to commence a dissension that ere long might well shake the very foundations of My empire.

TAHUTIY.

The wise words of Her Majesty are received by Her servants. It is but the anxiety and faithfulness of their hearts that urge them thus to advise Her Majesty.

HATSHEPSUT.

Lords, I know it well. But ye have too little faith in Me. Trust Me more profoundly, for I will not betray your faith. Lords, I am as a tiger crouching for a spring and awaiting his moment. I am a panther prowling in the night and observing all things. As long as all is well with the empire that My Father hath entrusted to My care, I move not, I am silent, I show not My teeth, I bear all things for its sake. But were that sacred trust to fall into danger, were enemies from within or from without to be at its throat, and no man valiant enough or wise enough to rise and destroy them and save his charge, then, and then only, will I throw off My cloak and come forth in My wrath ; then, and then only, will I crouch and spring, hurling all things from My path in My fury, trampling all things beneath My feet in My anger, rending all things asunder with My claws in My rage. In that day, Lords, I shall rule, I alone, upon the Throne of Horu, and no other shall command in this Land. Until then, I am content to sit silent, observing all things, judging all things, weighing all things. Is it well ?

TAHUTIY.

Majesty, forgive the presumption of Thy Princes that they had not more faith in the wisdom and courage of their Lord. Men, Majesty, even Thy servants, are ever loth to trust a woman, even though she be Divine, and their faith weakeneth all too readily, especially when their Mistress is lately wed. In Thy mercy Thou wilt forgive the weakness of Thy Princes, and love them no less. Verily, we adore Thy Majesty in our hearts, and the wisdom and courage of the Good Goddess is as a tower of strength unto Her faithful servants.

HATSHEPSUT.

Then it is well, Lords? I know ye love Me as ye love the empire that is Mine. We will proceed with the business of the day.

The Princes withdraw and take up their stand by her throne. Under the instructions of Tahutiy two attendants place before Hatshepsut a table laden with an overwhelming pile of documents, papyrus upon papyrus, each one carefully tied up and sealed.

HATSHEPSUT, *eyeing the table.*

Alas, I had hoped to give an hour to the plans of My great Temple that thou art preparing for My Majesty, Senmut. I have a happy idea for thee in the construction of that court we could not decide upon to our satisfaction, but I fear Me there will be no time for it this morning. *Sharply.* Hapuseneb, Governor of the City. *He stands before her.* Are all the reports in order for the day?

HAPUSENEB.

All are received, all are in order.

HATSHEPSUT.

The Chief Treasurer hath made his report, the Overseer of the Double Silver-House, the Overseer of the Double Gold-House, the Superintendent of the Interior? Is all in order?

HAPUSENEB.

All is in order. There is nothing of which I need inform the Majesty of Peraa.

HATSHEPSUT.

There are no matters on which My decision is required?

HAPUSENEB.

All is in order in the affairs of the Two-Lands that concerns my office.

HATSHEPSUT.

Then we can deal with the sentences of those found guilty, and afterwards with the petitions. Let there be haste. Tahutiy, commence.

Tahutiy opens a papyrus and commences to read.

KING OF THE UPPER AND LOWER LAND, AAKHOPRIENRI'A, SON OF THE SUN, TAHUTMOSIS II., Brother and Husband of Hatshepsut.

[To face page 99.

PART III.

SCENE II.

The Hall of Pillars in the New Palace of Hatshepsut and Tahutmosis.

The general construction is the same, but the wall-decoration is not that of the types of the conquered foes of the late King, but scenes of fowling with birds fluttering from the marshes, the fowlers and fish-spearers standing in their gay and graceful little boats pursuing their sport.

Hatshepsut and Tahutmosis are seated upon their thrones as before, their courtiers beside them, and their attendants fanning them behind their thrones.

Tahutmosis wears the Double-Diadem. Some years have passed. Yahmase Pen Nekhabit stands before the throne of Tahutmosis.

TAHUTMOSIS.

Were it well, thinkest thou, that I take severe measures against these marauding sand-dwellers?

YAHMASE.

Yea, Lord. It is the advice of Yahmase that whenever the Majesty of the King of the Two-Lands deigns to notice these unruly and impious ones He should give them such taste of the Divine Wrath of His Majesty that it may dwell in their hearts for many seasons. Smite them, and let not one survive.

TAHUTMOSIS.

Thinkest thou that if My Majesty led My army Myself, and subdued these marauding Lords of the Sands in the North, penetrating into the country of the Shasu and laying waste all lands in My wrath, that there would be an end of these distasteful incidents, and that, moreover, I should create a good impression among My subjects, appearing among them in the likeness of My Father, with the warlike spirit of My Forefathers, the Good Gods Justified in Osyri?

YAHMASE.

Were the Majesty of Peraa to do as He suggests, His Majesty would indeed gain for Himself great renown

and be known to posterity as a mighty warrior even as the blessed Forefathers of His Majesty. For the Shasu themselves, it were but an easy matter to restore them to obedience.

TAHUTMOSIS.

So shall it be, then. I Myself will lead My army on this campaign. When last My troops marched forth I was not able to be with them, yet they defeated the enemies of My Majesty and brought back the children of the Chief of the miserable Kush captive, placing them beneath the feet of My Majesty. Verily, there is not now a remnant among the Curly-Haired who come to attack Me. How much greater shall be the victories of My troops now that I Myself shall lead them to war, full of wrath, raging as a panther, that I may wash my heart among the foreign peoples who rebel against My Majesty!

YAHMASE.

Verily, the victories of Thy Majesty shall be such as have never been seen since the beginning! Verily, the living prisoners of Thy Majesty shall be innumerable, no man shall know how to count the living prisoners taken by the Might of Thy Majesty! I myself will follow Peraa on His victorious campaign, and all shall be made ready for the conveyance of His Majesty. Yahmase, the Herald of Peraa, shall prepare all things, the residences of His Majesty shall be made ready beforehand to receive His Majesty at every stage of the route to the North country.

TAHUTMOSIS.

So be it. My Majesty will set forth when all things are set in order.

YAHMASE.

All shall be prepared forthwith.

He withdraws, adoring.

TAHUTMOSIS.

Thou dost approve the decision of My Majesty, Hatshepsut?

HATSHEPSUT.

I think the decision of Thy Majesty is full of wisdom,

howbeit it is grievous to My heart that Thou shouldst leave Me on such a journey, long and full of peril.

TAHUTMOSIS.

Mayhap it will be but a season. I shall chastise these Sand-dwellers with little delay, and then I shall return with much glory that shall remain in the mouths of men for evermore.

HATSHEPSUT.

May the Gods grant it so!

TAHUTMOSIS.

Is there aught else that needs the attention of My Majesty, or is this audience ended?

YAHMASE, *standing before him in adoration.*

All matters are finished for to-day. His Majesty hath settled all things to the satisfaction of His people who are blessing His Majesty on account of the wisdom of His mouth.

TAHUTMOSIS.

So be it. The audience is ended.

All are about to smell-the-earth when the voice of Hatshepsut stops them.

HATSHEPSUT.

One moment, Lords. There is a matter I wish to perform. Let the daughter of My Majesty be brought.

Attendants rush to obey. A Nurse enters, bearing in her arms a naked child of some two years of age. Kneeling, she hands the child to Hatshepsut, who stands her before her knees. The Nurse withdraws, adoring.

Yahmase Pen Nekhabit and Senmut, place yourselves before My Majesty.

They obey with eagerness.

Princes, I would give you mark of the love I bear you and the faith I have in your wisdom and love of Me. Behold! I give My daughter, Neferu-ri'a, into your joint charge. Ye shall have the care of her and bring her up. Ye shall bear the title of Royal Nurse in token of this office. Guard her well, this precious one, for she is the heiress of the Two-Lands. She is the Royal Daughter of My Majesty; teach her all wisdom. Behold,

I give her into your keeping. Yahmase, thou goest on this campaign following the Majesty of My Lord, therefore in thine absence Senmut shall have sole care of her. Take ye her, and remember My words which I have spoken unto you.

YAHMASE.

Unutterable is the gratitude in the heart of Thy servant for this honour. Full zealously will he set himself to carry out the commands of the Great Royal Wife of the King and bring up the Royal Daughter, the Princess Neferu-ri'a, in all the good ways of wisdom and discretion.

SENMUT.

This sacred charge shall be ever the first thought of the Chief Architect of the Majesty of the King of the South and North, Kamari'a, Living eternally Verily, the chief pride of his heart shall it be to care for the Royal Daughter of Her Majesty the King, the Princess Neferu-ri'a. In all the good ways and in all the wisdom of the wise men of old shall he bring her up, this precious one, and his heart will be eternally full of gratitude to his Lord for this honour and this proof of the love and trust in which he is held in the heart of the Good Goddess, the Sovereign of the Two-Lands.

HATSHEPSUT.

So be it. I give her into your care, Princes, with an easy heart.

They withdraw adoring, taking the child, each holding one hand.

The audience is ended.

All smell-the-earth and depart. Tahutmosis dismisses his attendants.

TAHUTMOSIS.

Let us be unattended. I have certain matters of which I wish to speak unto Thee.

HATSHEPSUT, *to her attendants.*

Withdraw. *They smell-the-earth, and depart.*

TAHUTMOSIS.

As I am leaving thee, my sister, to undertake in person this campaign which, of necessity, is attended by

certain perils, I think it is well that I should speak to thee of a certain matter I have been considering of late.

As in the time of our Father, ere we sat upon the Throne of Horu, there is a question as regards the succession. Thou hast a daughter even as thy Father had thee, but no son. I have a son even as my Father had me. Methinks it were well that he were Associated with me on the throne ere I depart. What sayest thou?

HATSHEPSUT.

I will hear naught of such a suggestion, my brother. There are several matters which apparently thou dost forget, unless thou dost overlook them of set purpose.

TAHUTMOSIS.

What matters are these?

HATSHEPSUT.

Firstly, by the right of Association and earlier Coronation it is I, and not thou, who am Sovereign of the Two-Lands. . . .

Tahutmosis moves impatiently.

TAHUTMOSIS.

Thou speakest like an idiot, Hatshepsut. That old pretence is long past. Thou knowest well that no man in the Entire Land admits thy claim, nor any power in Tamery save mine. Thy few courtiers, this Senmut thou lovest so well, Hapuseneb, Tahutiy, and the others, we permit that thou have these out of the kindness of our hearts and the love and respect we bear thee for the share thou dost take in the routine of the administration of the Land, and thy wisdom in disputes and in matters appertaining to the repairing and building of the monuments and the temples, but thy claim to a right upon the Throne of Horu is but the empty babble of a child.

HATSHEPSUT.

Tahutmosis, thou wilt not interrupt My Majesty when I speak to thee. We are grown into the fulness of our youth, but I would yet remind thee of a certain time in our childhood before we ruled over Tamery when thou didst treat my words with disrespect, and, indeed, this very matter was the self-same subject

of that dispute. On that occasion thou hadst cause, if I remember rightly, to repent thee of thy words. Was it not so?

TAHUTMOSIS.

I do not recollect that of which thou dost speak. However, proceed with what thou wouldst say. I will forbear to interrupt thee, but I would suggest that thou speak only that which has sense and likelihood, and not matters which no man would admit didst thou attempt to put them to the test.

HATSHEPSUT.

I will proceed then. The things thou dost overlook are these that I shall speak. Firstly that, as I have just declared, it is I, not thou, who am the rightful King of the Two-Lands, by birth, by Association with my Father, and by Coronation and the oath of allegiance of the Princes. *Tahutmosis moves angrily, but does not speak.* Therefore, were the blows of the impious ones to smite thee, wert thou for any cause called by the Great Gods to join them in Yamentet while I was left sorrowing among the Living, it is I and none other who should sit upon the Throne of Horu, alone and unquestioned, as is my right.

TAHUTMOSIS.

So? Proceed to thy next reason.

HATSHEPSUT.

Secondly, the son of which thou speakest is this bastard of thine, Tahutmosis son of Ysit thy concubine, a woman of no royalty, one who hath not a drop of the sacred blood of Ri'a in her body. Therefore he has no right to the Throne of Horu, and could have no right, save the artificial one of Association with thyself who art not the rightful King of the Two-Lands who alone can perform that ceremony and confer that right. That is my second reason.

TAHUTMOSIS.

Since I must argue with thee I must point out that his right shall be, as my own, through marriage with the Royal Daughter, in this instance my child and thine, Neferuri'a.

HATSHEPSUT.

That is an answer of wisdom, and indeed it may be so. It would have to be so were I past the age when women conceive and bear sons, but, as it is, I refuse my consent, without which thou canst do naught. I have appointed as guardian of my daughter, Senmut, and he obeys my word and none other.

TAHUTMOSIS.

Pah! I will have the fellow strangled at my slightest inclination.

HATSHEPSUT.

Wilt thou so, indeed, Tahutmosis? The empire thou dost govern in my name would be a fair thing indeed in thy hands didst thou attempt actions of that kind, as thou well knowest. I do not think thou art ignorant of my power or of my following. But to proceed. My daughter is but a baby, scarce able to stand up; thy son is but a boy, newly installed as a prophet for the elevation of his soul. Thinkest thou that thou canst leave the Two-Lands in the hands of two children? That is my third reason.

TAHUTMOSIS.

The old Princes will advise them even as they have advised me who without them could have done nothing; besides, I can see no alternative, my dear sister.

HATSHEPSUT.

There is one alternative, Tuty, and that is the only alternative that I will permit: that thou do naught in the matter of the succession until, as I have said, I am of the age when women no longer conceive and bear sons, and until that age there may be twenty or more years that must pass.

TAHUTMOSIS.

Supposing I am killed in this campaign?

HATSHEPSUT.

Why shouldst thou be killed in a petty raid against the Lords of the Sands in the North country? Why, 'tis but a week's march from the border of Tamery! Thou speakest as though this little triumphal procession on which thou art setting out was a great campaign such

as were the wars of my Father! And if thou wert, which may the Gods forbid, I would still be left ruling over the Two-Lands, as is my right.

TAHUTMOSIS.

Verily, I believe thou dost wish that I were dead, that thou mightest try to claim for thyself this power which thou so greatly dost desire! Thou art indeed the most heartless and ambitious woman that was ever seen since the beginning!

HATSHEPSUT.

Tuty! Thou knowest well that it is not so. Well thou knowest that I love thee; alas, with a much greater love than that thou dost bear me!

TAHUTMOSIS.

Nay, I love thee well, my sister. I love thee more than I love any other.

HATSHEPSUT.

In truth thy love is like a fish at eventime. However often and however far it jump forth from the water in search of a gay fly, yet ever it returns to its native element and finds its true happiness only therein. It is but because I am thy sister and thy equal, and it could not be otherwise.

TAHUTMOSIS.

If thou dost love me as thou sayest, Hatshops, thou wilt see the necessity for this action, and support me in my determination, for my son Tahutmosis is a most beautiful and promising boy.

HATSHEPSUT.

Never, Tuty. Go thou on this wondrous expedition of thine. When thou hast returned we will consider the matter once again.

TAHUTMOSIS.

But why, Hatshepsut? Why art thou so obstinate? What advantage will be attained by that delay? It is just that delay that I fear.

HATSHEPSUT.

Many things have happened ere now while the King hath been at war. Many things might happen this

time, Tuty, if . . . if we . . . wished them to happen.

TAHUTMOSIS.

What meanest thou?

HATSHEPSUT.

Because thou hast concerned thyself with thy concubines of late, and allowed the strained conditions which have ever existed between us from time to time in matters political to enter into our domestic life and keep us asunder in all things, it does not follow that there could not be a true heir of the pure blood of Ri'a, to whom my daughter might be wed, ere thou shouldst have returned from thy campaign.

TAHUTMOSIS, *rising and crossing over to her, and taking her hands.*

Really, Hatshops?

HATSHEPSUT, *smiling.*

Dost thou see any reason why not, Tuty? Verily, it were foolish for us to quarrel forever.

TAHUTMOSIS.

Thou speakest truth. Then shall it be so?

HATSHEPSUT. Yes, Tuty.

He pulls her up from her throne and takes her in his arms.

TAHUTMOSIS.

Have I been unkind to thee, Hatshops?

HATSHEPSUT.

Yes, Tuty.

TAHUTMOSIS.

Tuty sorry.

HATSHEPSUT.

Hatshops forgive.

She kisses him.

TAHUTMOSIS.

Why?

HATSHEPSUT.

Because she loves Tuty.

TAHUTMOSIS.

And because Tuty adores Hatshops in his heart and she knows it.

HATSHEPSUT.

Yes, and therefore Tuty and Hatshops make a brother for Neferuri'a as quickly as they can.

TAHUTMOSIS.

S'posing they make a sister by mistake.

HATSHEPSUT.

Well, then, they'll have another try and do it right!

TAHUTMOSIS.

Dear old Hatshops! Noblest, pluckiest, finest sister Ri'a ever made!

HATSHEPSUT.

Darling old Tuty! Wickedest, most beautiful, most lovable brother daughter of Ri'a ever had!

TAHUTMOSIS.

I don't think I've ever really realised how beautiful thou art, Hatshops. I've seen thee since I was first able to see, and I have ever been so used to the sight of thee in every mood and every light and every position and every garment that I have never remembered to look at thee.

HATSHEPSUT.

Thou hadst only to look at thyself in the mirror, Tuty. There is no difference worth noticing between us, except our sex. My nose is the longer, my chin the firmer, that is all. Except that thou art the more beautiful. Thou art one of the most beautiful creatures that ever lived, Tuty, dost thou know that? If thou hadst the spirit of thy Father, thou hadst been the living image of Horu.

TAHUTMOSIS.

And hadst thou a less masterful and overweening nature thou hadst been Hat-Hor among the Living. . . . Come, let us go.

HATSHEPSUT.

I will race thee to the Inner Palace. . . . Art thou ready?

TAHUTMOSIS.

What will the people say that may chance to see us?

HATSHEPSUT.

Why, that the Gods have summoned the Majesties of Their Children to an important ceremony and that They

obey swiftly, the fleetness of Her Majesty and the graceful manner in which she doth fasten Her skirt about Her waist to give freedom to Her limbs, being fair to see. Come along.

TAHUTMOSIS.

What's the prize for the winner?

HATSHEPSUT.

Verily, if thou dost defeat me the Gods shall give thee thy wish. Neferu-ri'a shall have only a sister, and thy precious son shall be King. If thou dost lose They shall give me a brother for Neferu-ri'a, as I desire.

TAHUTMOSIS.

And if it's a dead-heat?

HATSHEPSUT, *laughing.*

Never mind. Thou'lt see when the time comes. Ready? . . . Go.

They race from the room as fast as they can run.

PART III.

SCENE III.

THE BEDCHAMBER OF TAHUTMOSIS.

On a couch with lion's feet, reclining among pillows, lies Tahutmosis in the shadow. Around his bed stand sundry persons, two physicians, two attendants, and two women. On another couch in a corner of the chamber Hatshepsut lies with her eyes closed, wrapped in a loose mantle, as though very weary. Beyond the couch of Tahutmosis is a balustrade in the shadow of which his couch is stretched. Tables covered with glass jars and toilet instruments, chairs, and stools, are about the chamber. The two Harpers who played before Tahutmosis in the First Scene are playing their great harps and singing the same sad song:

1ST HARPER.

Happy indeed is this good Prince!
His good destiny is fulfilled!
Bodies pass away and others remain behind
Since the time of the ancestors.
The Gods Who were of old time
Rest in their pyramids.
So also the nobles and the wise men
Are at rest in their pyramids.

2ND HARPER.

But those that built them tombs have now no resting-place.
Lo! What of their deeds?
I have heard the words of Ymhotpu and Hardadef,
Whose sayings men repeat continually.
Behold! Where are their abodes?
Their walls are overthrown,
Their places are not,
Even as though they had not been. . . .

A PHYSICIAN.

Silence. The King stirs. Awaken Her Majesty.

One of the women goes across to Hatshepsut and touches her gently, whispering something in her ear. She rises to her feet and comes across. The music has ceased.

HATSHEPSUT.

Does His Majesty speak ?

PHYSICIAN.

Majesty, no. But the King has stirred. It is the first sign He has given since dawn. Speak to Him, Majesty, He may revive at Thy voice.

HATSHEPSUT.

Withdraw a little. *The Physicians obey. She kneels by the bed.* Tuty ? Tuty ? Tuty, canst thou hear me ? *He moves a little.* Tuty, it's Hatshops, Hatshops. *He gives no sign.* I fear me he sleeps once again.

The Physicians return, and Hatshepsut rises to her feet.

HATSHEPSUT, *motioning one of the Physicians aside.*

What change hast thou to report since I have slept ?

PHYSICIAN.

Majesty, none. An increasing weakness, naught else.

HATSHEPSUT.

Thou hast no further theory as to the cause of this illness ?

PHYSICIAN.

The cause were beyond the power of diagnosis, Majesty. Perchance it were the sting of a poisonous insect, the vile juice of a weed, a contagion from a putrid swamp in the North country.

HATSHEPSUT.

Why thinkest thou so ?

PHYSICIAN.

Behold but the skin of His Majesty, once so fresh and clear, now all poisoned and eaten away by His sickness ! Some poison has reached the vessels of the Good God, even as the poison of the serpent of Ysit did hurt Ri'a Himself, making the blood of His Majesty all discoloured and impure even as Thou seest it now.

HATSHEPSUT.

Hast thou no further remedy?

PHYSICIAN.

I fear to weaken His Majesty by causing Him pain, His strength is not great. But I will make one more application to purify His blood. Boy! *An attendant hurries up to him.* Prepare me a poultice:—wax, one part; fat, one part; date-wine, one part; honey, one part; boiled horn, one part; boil, mix together ready for fomentation.

The Attendant bows, and hastens to do his bidding.

I will have recourse to yet another measure to ease His stomach. It cannot weaken Him, and it may give relief. Boy! *Another Attendant approaches.* Prepare: Seeds of sweet wood-roof, seeds of mene, a'am-plant, equal parts, grind to powder, heat seven stones, sprinkle upon them one at a time the powder, and place in an inhaler with reed mouth-piece so that the soothing steam may be absorbed.

The Attendant bows and departs on his errand.

HATSHEPSUT.

Shall He not have wine to give Him strength?

PHYSICIAN.

It were not wise to heat the angry blood, Majesty. All has been done to keep the strength of His Majesty. Alas! the Good God was never of great physique, His strength is easily spent.

HATSHEPSUT, *thoughtfully.*

True, and I Myself have the strength of two men. Is it not strange?

PHYSICIAN.

The divine strength of Ri'a is in the body of the Majesty of the Divine Lady. She has the portion of an hundred men. What now?

The other Physician makes a sign. He goes over to him. Tahutmosis stirs.

TAHUTMOSIS, *weakly and plaintively.*

Hatshops?

TAHUTMOSIS II. AS HE IS TO-DAY.

Mummy-head showing marks of the disease from which he died.

"His Majesty was furious thereat, like a panther, when he heard it. Said His Majesty, 'I swear, as Ri'a loves Me, as My Father, Lord of Gods, Yamoun, Lord of the Thrones of the Two Lands, favours Me, I will not let live anyone among their males. . . . . .''

The only recorded words of Tahutmosis II.

[To face page 113.

HATSHEPSUT, *hurrying over to him.*

Tuty, I am here. *She kneels by his bed.* He sleeps again.

She rises and walks away. One Physician places his hand on the body of Tahutmosis and makes a sign to the other, who does likewise. The latter raises his hand after a second or two, and walks sadly to Hatshepsut.

PHYSICIAN, *with bowed head.*

Majesty. *She turns.* The Good God has passed into the Sky, Uniting Himself with the Solar Disk, the limbs of the God are absorbed by Him Who created them.

He turns away. She turns slowly, sadly, but without emotion, and walks back to the couch.

HATSHEPSUT.

Withdraw.

She squats by the bed, lowering her head upon her knees, one arm raised over her face in the mourning attitude. The others commence to mourn as they depart, making a weird and terrible noise. After a moment or two Hatshepsut rises swiftly to her feet. Her face is hard, her movements brisk, and her speech curt.

HATSHEPSUT.

Attendant. *Two appear and prostrate themselves.* One of you bid the others return. Let no man leave the apartments without My bidding. *One of the attendants goes.* Go, see that the news of the King's death is not reported to any. Let no man announce it, on pain of death, without My orders. *The other attendant goes.* Attendant! *Two more enter.* Bid all the Princes attend immediately in the Hall of Pillars. Let others watch here.

She goes swiftly from the chamber. The Physicians and others return. They squat by the corpse, their heads upon their knees, mourning with a weird and uncanny intonation, and a terrifying exhibition of grief.

PART III.

SCENE IV.

THE HALL OF PILLARS.

The Princes are assembled. They maintain their separate allegiance by forming two groups, one in the direction of the throne of Hatshepsut, the other towards that of Tahutmosis.

YAHMASE, *entering, to Yneni.*

What was the last news thou hadst of His Majesty, Life, Health, and Strength be to Him ?

YNENI.

That He slept, and that His Majesty, Life, Health, and Strength be to Him, was maintaining His strength.

YAHMASE.

It is well, it is well. I fear me He is grievously ill. What can be the cause of this evil which hath fallen upon the Good God, Life, Health, and Strength be to Him, I cannot divine.

YNENI.

The vigour of His Majesty, Life, Health, and Strength be to Him, was never great. Perchance it was some pest of the marshes of the North Country. I have heard it said that they hold disease in their waters.

YAHMASE.

Why should His Majesty, Life, Health, and Strength be to Him, alone suffer ? Why should none of us who followed Peraa, Life, Health, and Strength be to Him, contract the illness ?

YNENI.

Perchance you are hardened to such pests, you old warriors, while His Majesty, Life, Health, and Strength be to Him, fell a prey at the first attack.

YAHMASE.

Forsooth, I know not. But Peraa, Life, Health, and Strength be to Him, is still young. With the youthful

vigour of His Majesty, Life, Health, and Strength be to Him, He will recover.

SENMUT.

What thinkest thou, Hapuseneb, Her Majesty, Life, Health, and Strength be to Her, hath thus summoned us to say unto us?

HAPUSENEB.

I wonder greatly, Senmut. I am at a loss to know. I wonder very greatly. What sayst thou, Tahutiy?

TAHUTIY.

Thou askest a riddle, indeed, but not such that a man of imagination might not answer it with shrewdness.

SENMUT.

What then?

TAHUTIY.

Forsooth! His Majesty, Life, Health, and Strength be to Him, is grievously ill. His strength declines. Her Majesty, Life, Health, and Strength be to Her, summons all Her Princes. Who is heir to the Throne of Horu if Tahutmosis, Life, Health, and Strength be to Him, should ascend into the Sky and join the Solar Disk?

SENMUT.

Heir to the Throne of Horu! What meanst thou, Tahutiy? Her Majesty, Life, Health, and Strength be to Her, is still King of the Two Lands.

YAHUTIY.

Verily. And will these old fellows admit that?

SENMUT.

I care not. They cannot do otherwise.

TAHUTIY.

Ah, but if they are given time they will do much. They will seize this young priest Tahutmosis, son of His Majesty, Life, Health, and Strength be to Him, and force him upon the Throne. Believe me! They are not unready. Since Her Majesty, Life, Health, and Strength be to Her, gave birth to a second daughter they have looked upon this boy as the heir.

SENMUT.

That they shall not do, as I live. Her Majesty, Life, Health, and Strength be to Her, will not permit it.

TAHUTIY.

No, if Her Majesty, Life, Health, and Strength be to Her, can take steps to prevent it.

SENMUT.

How meanest thou?

TAHUTIY.

By acting first Herself, Life, Health, and Strength be to Her. The Good Goddess, Life, Health, and Strength be to Her, is wise, She will act first. She will summon Her Princes . . .

SENMUT.

Thou thinkst that this . . . that already . . .?

HAPUSENEB.

Thou meanest that now . . . that His Majesty . . .?

TAHUTIY.

Verily, I do suspect it. Silence. She cometh.

Hatshepsut is announced by Heralds crying "Peraa," "Peraa," "Peraa." The curtains are flung wide. The Heralds prostrate themselves, and, to the astonished eyes of the courtiers, Hatshepsut enters and steps vigorously across the chamber, her face hard, her manner abstracted, her movements abrupt, clad in male attire, royal kirtle, sandals, over-mantle, Double-Diadem, beard, and tail. She ascends her throne. Her courtiers smell-the-earth. She recognises them. They adore her.

HATSHEPSUT.

Princes! The Majesty of the King has departed to the Sky. He has joined the Solar Disk, the limbs of the God have been absorbed by Him Who created them. *A moan escapes from the lips of the Courtiers.* Our hearts are full of grief indeed, a grief to which no words can give utterance. Verily, we well mourn anon, and with all our hearts. But first there are matters of most vital importance which I must speak unto you. Behold! I now sit alone upon the Great Throne of

Horu. There is none other sits beside My Majesty. I take possession of the whole orbit of the Solar Disk, and all that is within it. If there is any man in the Entire Two-Lands who disputes the right and power of My Majesty he shall die for his sin forthwith. Verily, I will destroy him utterly. The impious one shall fall smitten by the wrath of the Divine Serpent that encircles the brow of My Majesty. Princes, do homage to My Majesty, all of you, so that the Entire World may know that I alone am King of the Two-Lands, that no man may unwittingly go to his death through ignorance.

All the Courtiers smell-the-earth before her.

HATSHEPSUT.

Rise, Princes. I knew there could be no impious one, no vile follower of Set, who would seek the everlasting damnation of his Ka-soul by denying My Majesty. It is well. Let messengers be sent throughout the Two-Lands announcing the grief that hath fallen upon the Land. Let all things be attended to. The whole world shall give vent to the bitterness of its grief at the loss of the Good God, shortly to be justified before Osyri. Let it be announced that My Majesty now rules alone. Yahmase, this is thy office, Royal Herald. See that it is done. And let the army be prepared to march should there be a desire in the heart of My Majesty that My troops pass through the Two-Lands showing unto all men the skill and beauty of My soldiers, the brightness of their arms, and the discipline of their march, that all men may cast their eyes upon the Power of Peraa. Yneni, thou shalt attend to all the sad matters, the duties that must be performed in connection with that which hath befallen us. Now, Princes, we may give vent to the grief of our hearts. It is fitting that we abandon ourselves to our sorrow that can never be healed. Follow Me.

She rises and walks from the room, the Courtiers following with bowed heads.

PART III.

SCENE V.

The Hall of Pillars, when the period of mourning has ended. The Courtiers are awaiting the arrival of Hatshepsut. All are present. There is now but one throne in the chamber.

YNENI, *to Yahmase.*

What think'st thou will occur, Yahmase? Think'st thou all will be well? How shall we appear to the heart of Her Majesty, Life, Health, and Strength be to Her?

YAHMASE.

I have faith in the wisdom of Her Majesty, Life, Health, and Strength be to Her. Forsooth we have ever served Her well, in naught have we defied the Will of Her Majesty, Life, Health, and Strength be to Her, in no thing have we offended against the Majesty of the Great Royal Wife.

YNENI.

True, Yahmase, in naught save in that we have but regarded Her Majesty, Life, Health, and Strength be to Her, as the Great Royal Wife of the King, Aakhoprienri'a, the Justified, rather than as Peraa, Life, Health, and Strength be to Her, which Her Majesty considered Herself to be by right of Association with the Majesty of Her Father, the King Aakhoprikari'a, the Justified in Osyri.

YAHMASE.

True, true, Yneni. Yet have I no fears. The love of the Father of Her Majesty, Life, Health, and Strength be to Her, hath ever been the most powerful emotion in the heart of Her Majesty, and He, that blessed God, loved us as His children. Moreover, we accepted Her Majesty, Life, Health, and Strength be to Her, when She demanded our allegiance on the day the King departed to the Sky and joined the Solar Disk, without demur, as indeed we had no choice but to do, seeing the skill which Her Majesty displayed, Life,

Health, and Strength be to Her, in forcing our hands by thus confronting us unawares.

YNENI.

For that, I regret it not, Yahmase. The Prince Tahutmosis is too young to rule the Two-Lands with wisdom and discretion. Moreover, the Royal Daughter Neferuri'a is still but a child, and may not yet be wed unto him without which it were not well that he sit upon the Throne of Horu. We acted wisely, for we accepted Her Majesty, Life, Health, and Strength be to Her, as Queen Regent, was it not so?

YAHMASE.

Verily, it is so indeed. When the Prince is of an age to wed, he must be raised unto the estate of Peraa. The army must have a Leader. In the meantime Her Majesty, Life, Health, and Strength be to Her, shall rule undisputed. How sayst thou?

YNENI, *sarcastically*.

Even so, even so, Yahmase. Thou speakest truth. Thinkest thou that Her Majesty, Life, Health, and Strength be to Her, will make way for him? Thinkst thou so, old soldier? Nay, nay, thou knowest Her Majesty too well. Man shall not move Her now from the Throne, forget it not, and woe unto him who shall endeavour so to do!

YAHMASE.

We must see that it is done, Yneni, it is our duty, thou and I. We are the last surviving of the great Princes of the Majesty of the King of the South and North, Aakoprikari'a, the Justified, and we must fulfil our task unto the end, cost what it may, verily if it be our lives that be forfeit. For me, I swear that the army of the Two-Lands shall not be permitted to fall into decay while there is blood in my body, by my life do I swear it, by my sacred faith in the Great Gods, by all that I have lived for since first I held a battle-axe!

YNENI.

Yea, verily, but I advise thee, be not over hasty! Her Majesty, Life, Health, and Strength be to Her,

has not yet declared unto us how we are like to find favour in Her eyes. True, She had the far-seeing wisdom She hath ever displayed in that She appointed us who have ever opposed Her claim to sit upon the Throne of Horu, to carry out Her orders on the delicate occasion of Her first announcement of Her intention to rule, entrusting to thee the Army, and to me the civil duties, which well she might have feared we would endeavour to use against Her; but now that that is past we know not how we may find ourselves in the counsels of Her Majesty, Life, Health, and Strength be to Her. Verily, we may find ourselves without office, and some of these young Princes of Her's promoted to our estate.

YAHMASE.

I think not so, Yneni, I think not so. The love the blessed Father of Her Majesty, Life, Health, and Strength be to Her, bore us were our safeguard entirely in the heart of Her Majesty.

YNENI.

I trust so, I trust so, Yahmase.

SENMUT, *to his party.*

This is a great day, verily, my friends, is it not so? It is the day we have waited for all these years when the Majesty of Peraa, Life, Health, and Strength be to Her, should rule alone. Again and again have we been cheated of our hope, now at last it hath come. The faith we have in the Good Goddess is justified. A great age is about to dawn in the history of the Two-Lands. Such Temples shall be erected as never before have been seen since the beginning, and my name shall be heard in the mouths of men for evermore.

TAHUTIY.

Yea, verily, it is a great day. I have scarce abided these threescore and two days of mourning for the Majesty of Tahutmosis, the Justified.

HAPUSENEB.

Thinkst thou these old fellows will be despatched to complete their dotage in peace, or shall we yet have them interfering and standing in our way?

TAHUTIY.

They are as like to have as great advancement as we are. Her Majesty, Life, Health, and Strength be to Her, loves the old fellows because they were dear to the heart of Her Father. Did She not entrust all matters to their hands when She secured their allegiance, rather than to ours whom Her Majesty, Life, Health, and Strength be to Her, could trust entirely?

SENMUT.

That were but a measure of wisdom, methinks, to secure their favour.

HAPUSENEB.

Thinkst thou we shall have trouble through the young Prince Tahutmosis?

TAHUTIY.

It is likely enough, but they can do little. Priestly support is all he will get till he is of an age to interest the army. Silence. Peraa cometh.

Hatshepsut is heralded, and enters, crossing the chamber swiftly to her throne. She is clad in male attire as before, and she wears the Double-Diadem upon her head. All smell-the-earth before her.

THE ASSEMBLED COURTIERS, *adoring.*

Life to the Horu, Mighty-in-Her-Kau-souls-eternally!
The Lord of the East and West, Rich-in-Years, the Good-Goddess, Mistress-of-Created-Things.
The Glittering Sparrow-hawk, Divine-by-Her-Diadems.
King of the South and North, Kamari'a, Gifted-with-Life.
Daughter of Ri'a, Hatshepsut United-to-Yamoun.
Thou art like Ri'a in all that Thou doest.
Everything happens according to the wish of Thy heart!
We have seen many of Thy wondrous deeds
Since Thou hast been crowned King of the Two-Lands,
Neither have we seen nor heard anything equal to Thee!
The words of Thy mouth are the words of Harmakhuti.
Thy tongue is a balance, and Thy lips are more exact
Than the little tongue on the balance of Tahuti.
What way is there that Thou dost not know?

Who accomplishes all things like unto Thee?
Where is the place which Thou hast not seen?
There is no land through which Thou hast not journeyed.
And what Thou hast not seen that hast Thou heard!
From Thy mother's womb Thou hast governed this Land,
With all the dignity of a child of royal blood.
All the affairs of the Two-Lands were brought before Thee,
Even when Thou wast a child wearing the side-lock of youth.
No monument was erected, no business transacted without Thee.
When Thou wast at the breast Thou wast the General of the Army,
In Thy tenth year Thou didst suggest the plan of all the works,
And all affairs passed through Thy hands.
When Thou didst command the water to cover the mountains,
The ocean obeyed Thee forthwith.
In Thy limbs is Ri'a,
And Khopri'a Thy Creator dwelleth within Thee.
Thou art the living image upon earth of Thy Father Ytumu, Lord of Ynu!
The God of Taste is in Thy mouth,
The God of Knowledge is in Thy heart,
Thy tongue is enthroned in the Temple of Truth.
God is seated upon Thy lips.
Thy words are fulfilled daily, and the thoughts of Thy heart are carried out,
Like those of Ptah, the Creator.
Thou art immortal, and Thy thoughts shall be accomplished,
Thy words shall be obeyed for ever!

HATSHEPSUT.

Princes! On this the first day of My rule over the Two-Lands there are many matters which I have it in My heart to say unto you. Firstly, My Majesty will confirm you in your offices, and instruct you in

such alterations as I purpose to make in the administration of the Land. Yahmase Pen Nekhabit, stand before Me. *He obeys.* Valiant old Prince, My army I place in thy careful charge, as it hath been heretofore. Behold! I give Thee token of My esteem.

She takes a beautiful jewelled collar from her neck and hands it to him.

YAHMASE.

Grateful is Yahmase, more than the words of his mouth can declare, for this token of the Royal Favour. Faithfully will he discharge his office as heretofore, out of the great love which is in his heart for the Royal Lady.

He withdraws.

HATSHEPSUT.

Yneni. *He stands before her.* Thou likewise, Thou hast served faithfully My blessed Father and My blessed Lord, both Justified before Osyri. Serve thou My Majesty thus in thine offices even as thou hast heretofore. I give thee a token of My esteem.

She gives him a collar.

YNENI.

The heart of the servant of Thy Majesty is full of love and thanks, so that he cannot give voice unto the adoration which is in his heart for the Majesty of the Great Royal Wife Who now alone rules in Tamery.

He withdraws.

HATSHEPSUT.

Senmut. *He stands before her.* I create thee Chief Steward, Prophet of Yamoun, Master of the Palace, and Privy Counsellor of the Right Hand of Peraa.

SENMUT.

Adoration to the Majesty of the King! To the Beautiful One of Diadems, Gifted with Life, Steadfastness, Satisfaction, like Ri'a, forever! May the servant of Her Majesty acquit himself with honour in these his great offices! His life is at the service of Peraa.

He withdraws.

HATSHEPSUT.

Hapuseneb. *He stands before her.* I create thee My Vizier, also shalt thou be High-Priest of Yamoun, Chief

of the Prophets of South and North, and Overseer of the Treasury. See that the priests over whom thou hast authority, all the Priests of the Two-Lands, love well My Majesty.

HAPUSENEB.

The honours which the Majesty of the King of the South and North bestows upon Her Prince, who loves Her Majesty more than he loves himself, shall be borne with gratitude of heart, and performed with all the zeal of Her servant while there is breath in his body. Verily, all men under the authority of Hapuseneb shall adore the Majesty of the King!

He withdraws.

HATSHEPSUT.

Tahutiy. *He stands before her.* I create thee Overseer of the Double Silver-House, Overseer of the Double Gold-House, thou shalt bear the title of Great Favourite of the Lord of the Two-Lands, and receive the office of Overseer of Every Handicraft of the King.

TAHUTIY.

Majesty, Tahutiy is overcome with the honours which the munificence of the heart of Peraa heaps upon the head of Her Royal Secretary. To record the blessed words of Her Majesty were bliss enough for Tahutiy, but these high offices and these gracious titles rejoice the heart of Thy servant exceedingly, exceedingly, and he will labour with all his strength to perform these duties with wisdom and fairness of heart unto all men.

He withdraws.

HATSHEPSUT.

Pahri. *Pahri stands before her.* Thou art the grandson of the beloved old friend of My Majesty, Yahmase Son of E'bina, the Justified, who so gallantly served the Father, Grandfather, and Great Grandfather of My Majesty, as Chief of the Royal Sailors, is it not so?

PAHRI.

Even so am I as I stand before the face of the Majesty of the King of the Two-Lands.

HATSHEPSUT.

It hath been reported to My Majesty that thou hast a

rare skill in drawing. I appoint thee Chief Draughtsman to My Majesty.

PAHRI.

Grateful, grateful is Pahri, grandson of Yahmase Son of E'bina, the Justified, for the munificence of the beneficent Goddess.

He withdraws.

HATSHEPSUT.

Princes! *They stand before her, adoring.* My Majesty has it in My heart that many great undertakings be accomplished in My reign, that such monuments be erected as have never been seen since the beginning, that such beautiful works be set up throughout the Entire Land as have not been since the time of Ri'a. But the ravages that were wrought throughout Tamery, and the ruin and decay that did overtake the Houses of the Gods while the vile Asiatics had possession of the Land, have not yet been fully restored. The Forefathers of My Majesty had many wars; it was Their part with mighty deeds of valour and untiring energy throughout Their long and glorious reigns to drive out these cursed ones that knew not Ri'a, and to chase them, verily, unto the last man of them, out of the Beloved Land, pushing the frontiers of the Two-Lands unto the uttermost limits of the Earth, even as it had never been in the greatest days of time past. Little time had these blessed Gods for the rebuilding of the Temples in the cities, howbeit They accomplished much; and in these last years under the guidance of My Majesty much hath been done in this great cause. Much, verily, hath been done, but it is as nothing to that which shall now be accomplished. The Two-Lands are blessedly at peace, such of the accursed ones as yet live cower in humiliation and fear like beasts in their holes, and are not seen. Therefore shall the entire resources of My Majesty be employed in the fulfilment of this My determination. Also My Majesty would set up a noble monument to the Ka-soul of My Father, the blessed God Aakhoprikari'a, the Justified, that His name may not cease out of the Land forever, and that worship may

be offered unto Him therein, and sacrifices of all things needful for the Life of His Ka-soul, eternally and for evermore. Also it is fitting that My Majesty make for Myself a fine tomb, the like of which hath never been, that I may rest therein in peace when it shall please the Great Gods to summon Their Daughter to Their abodes. Therein also it is My wish that the body of My blessed Father be placed beside My own that We may rest together in peace and security.

For this thing I have as yet no plans, therefore I place this matter of My tomb in thy charge, Hapuseneb. Consider it, and prepare for My Majesty a report and such suggestions as thou hast in the matter, that it may be commenced without delay.

HAPUSENEB.

I shall prepare for Thy Majesty a selection of sites with all details, forthwith.

HATSHEPSUT.

So be it. It shall not be beside My great temple, the "Most Splendid," as is the custom, but in a wild place among the mountains, and alone, as befitteth the spirit of My Majesty.

HAPUSENEB.

The words of the Majesty of Peraa shall be obeyed.

HATSHEPSUT.

Senmut, the work on this My temple shall be redoubled. It shall be a building without equal in the Entire Land. I have placed it among the mountains to the West, where is the Dwelling of Hat-Hor, I Myself have decreed its form and beauty, so that it shall be a glory in the Land for evermore, and I am anxious that the work shall be completed. See to it, Senmut, that the work is pushed forward with all speed.

SENMUT.

The word of Peraa shall be obeyed. Has the Majesty of the King of the Two Lands completed the wonderful plans of Her Majesty for the arrangement of the second terrace, that work may be commenced thereon without delay?

HATSHEPSUT.

They are ready, but I have need of thy advice on some matters. I will hold converse with thee concerning them anon.

SENMUT.

The servant of Peraa awaits with eagerness the wonderful plans of Her Majesty.

HATSHEPSUT.

Tahutiy. Thou art the master of all metal-working. Let there be made for Me a great door for My temple, fashioned of black copper. Senmut shall instruct thee in the measurements, and give thee the designs. The inlaid figures shall be of electrum, of the best of the highlands. See that it is done.

TAHUTIY.

Majesty, the work shall be commenced without delay. It shall be a door the like of which was never seen in the time of the ancestors. The brilliance of it shall be even as the sun. It shall dazzle the eyes of the Entire Land, and all men shall stand amazed at its beauty.

HATSHEPSUT.

Let it be even so. Hapuseneb, thou shalt despatch a Royal Commission of skilful architects to go through the whole length of the Two-Lands, visiting every temple and every monument, and sending in to My Majesty a report upon each, together with plans and measurements of all things that they deem need repair.

HAPUSENEB.

It shall be done. There shall be no delay. I myself will appoint them. None but skilled men shall be selected to carry out the commands of Peraa.

HATSHEPSUT.

It is well. Pahri. What work art thou engaged upon at this day?

PAHRI.

On an inscription in the tomb of my grandsire, Yahmase son of E'bina, the Justified. If the Majesty of the King of the Two-Lands hath aught to lay upon the willing heart of Her servant his present work shall be laid aside.

HATSHEPSUT.

Not so. Complete the inscription in the tomb of thy venerable grandsire, Yahmase son of E'bina, the Justified, and aught else that thou hast in mind to execute therein for the happiness of the Ka-soul of the noble Prince. Thereafter prepare for My Majesty designs depicting the divine birth of My Majesty, and My coronation even as it occurrred, and submit them for My approval that they may be engraved on the walls of My Temple, the "Most Splendid."

PAHRI.

The words of Peraa shall be obeyed forthwith.

HATSHEPSUT.

There is yet another matter which My Majesty has it in My heart to perform for My Father Yamoun, Lord of the Thrones of the Two-Lands. Know, Lords, that there is not an abundance of incense, of anti and the precious substances dear to the hearts of the Gods in Their Temples. It is not fitting that this should be so. Now that the Houses of the Gods are being restored the substances used in the ritual and in all the services of religion must be even as heretofore ere the accursed Asiatics that knew not Ri'a came upon the Land. My Forefathers of the distant ages had these precious gums from the Land of Puanit, the Divine Land far away in the South where once dwelt the blessed Gods Themselves in the Land of Incense. Since the time of these Gods, the blessed Forefathers of My Majesty Who sat upon the Great Throne of Horu, the Yamounemhatis and the Senuserts Who began to rule over the Two-Lands nigh on two thousand years ago, no man hath penetrated into this holy land, nor have these precious substances, the incense, the anti, the frankincense, the sweet-smelling gums, the incense-trees, the ebony, the ivory, the rare woods, and all the splendid costly stones, been brought from the Myrrh-Terraces for the services of the Gods and the wealth and beauty of the Land. These things are dear unto the hearts of the Gods of Tamery, and They will reward My Majesty with Life, Prosperity, and Health, if I obtain for them these things even as it hath

been of old time. Moreover, it is in My heart that there be such splendour throughout the Two-Lands in this My reign of peace and contentment of heart as hath never been seen in the Land since the beginning. Therefore I purpose that an expedition be equipped forthwith, and set forth with all the good things of Tamery to journey unto the country of Puanit to bring back all the good things of that Land for the Life, Health, and Prosperity of My Majesty, like Ri'a, for evermore. Senmut, shall it be even so?

SENMUT.

Let but the Majesty of Peraa give the word and this mighty and beneficent thought which hath been put in the heart of Her Majesty by Her Father Yamoun, the Lord of the Thrones of the Two-Lands, Lord of Heaven, shall be executed forthwith. I myself will see that this mighty undertaking is accomplished, the like of which hath never been seen since the time of the ancestors.

HATSHEPSUT.

Nehesi. *Nehesi, a swarthy young nobleman, stands before her.* Thou, Nehesi, shalt be in charge of this work. Thou art a sailor skilled in all things appertaining to the seas. See that thou perform it with all success. My Father Yamoun, Lord of the Gods, shall be with thee to aid thee in this thy great charge, for He has suggested this thought unto My Majesty because He holds My Majesty very dear—dearer than any King who has ever been in the Land, and thy reward shall be great if thou returnest in triumph, verily thy name shall not cease from the mouths of men for evermore.

NEHESI.

Verily, were the command of Peraa that I take a fleet unto the Horns of the Earth and return with the electrum of the Gods, Nehesi would accomplish this thing for Her Majesty, so great is the love of Her which is in the heart of the servant of the Good Goddess.

HATSHEPSUT.

So be it. Take unto thyself all the best of the sailors of My Majesty together with all the best products of the Land. Thou shalt build thee mighty vessels of the

finest timber of the highlands on which thou and thy men shall set forth, journeying to the East through the canal which leads from the Great River of Tamery into the great waters of the East. When thou art in the waters of the Very Black, this great sea in the East, thou shalt journey South for many weeks on thy long voyage to the Divine Land of Incense in the South. Arrived there thou shalt tell all people that thy Lord, the King of the South and North, by whose breath they have life, is in good Health. Thou shalt speak unto them of the Power of My Majesty, and thou shalt tell them that My Majesty in the beneficence of My heart gives unto them the breath of Life and permits that they live in peace and prosperity. They shall do homage unto thee for My Majesty and shall load thy vessels with all the good and precious things of their country as tribute unto My Majesty, incense and anti, sweet-smelling gums and resins, trees of green incense, myrrh and frankincense, rare woods, and every splendid costly stone, gold and silver, lazuli, ebony and ivory, leopards, panthers of the South, wise baboons, skins of all beauteous beasts, and living slaves, men and women, for the rejoicing of the heart of My Majesty, and the gratification of My Father Yamoun, Lord of the Thrones of the Two-Lands. In return for this thou shalt treat them with all courtesy, and shall make unto them presents of all the good things of the Two-Lands which thou hast upon thy vessels as gifts from My Majesty and as offerings laid there for the Goddess Hat-Hor, the Lady of Puanit. Thus shall the Two-Lands once more be filled with the products of the Land of Puanit, and My Majesty shall have Life, Prosperity, and Health, for evermore, and Sed-Festivals innumerable, as King of the Two-Lands, owing to the gratitude that shall be in the heart of My Father Yamoun, Lord of the Gods, on account of that which I have done for Him.

NEHESI.

It shall be done. It shall be done, even as Thy Majesty in Thy wisdom hath decreed. Nehesi will do it for His Lord Whom he loves, the like of it shall never

have been seen since the beginning, and the Two-Lands shall be overcome by the splendour of that which shall be accomplished, verily the glory of this deed shall not cease out of the mouths of men for evermore.

HATSHEPSUT.

It is well. It shall indeed be a work by which I shall be remembered in the mouths of all men that shall come after Me. I will have it engraved upon the walls of My temple, the "Most Splendid." How long thinkst thou it will be ere thou canst accomplish this thing?

NEHESI.

Lord, the building of the ships and the making ready of all things for the voyage were a work of many months, and when all is prepared the voyage to this Southern Land were a perilous voyage in unknown waters, perchance of very many months' duration. Perchance it were two years ere all is accomplished even as the Majesty of Peraa hath decreed.

HATSHEPSUT.

It is well. Let all haste be made in this thing. Senmut shall see that all things are supplied unto thee as I have commanded.

NEHESI.

The commands of the Majesty of the King are obeyed.

He withdraws adoring.

HATSHEPSUT.

Pahri. *He stands before her.* Select for thyself a company of skilled draughtsmen and artists of all kinds, and be thou in charge of them. Thou shalt accompany this expedition, and shalt make record of all things that thou seest, that they may be recorded for all time. Let nothing be forgotten.

PAHRI.

Verily, it shall be done, even as Peraa commandeth. Naught shall be omitted, naught forgotten, all things shall be recorded. Great shall be the joy in the heart of Pahri the draughtsman at this thing, great his gratitude at this mark of the Royal Favour, unutterable his delight that he is chosen by Peraa to take part in this blessed expedition that shall be remembered for all time.

He withdraws, adoring. There is great delight among the Courtiers at these decisions.

HATSHEPSUT.

Princes! It is in My heart that all good things be done for this Land as never before since the beginning, so that the reign of My Majesty be the most blessed for all time. Even as the Good Gods My Forefathers have conquered the world and made the King of the Two-Lands the Lord of All Things Within the Circuit of the Solar Disk, achieving undying fame for evermore, so shall the rule of My Majesty achieve for the Two-Lands such glory and prosperity, such splendour and magnificence as hath never been in the days of the ancestors. Such beautiful edifices shall be erected as the resources of My empire shall permit, such marvels of architecture and such perfection of all arts as have never been seen, verily the ancient age of the builders of the Pyramids shall be once more. Such vigorous and permanent organisation in the administration of all things shall be established, in the regulation of the water-supply, and in the administration of justice among My people, that the prosperity of the Entire Land shall be as never before since the days of Ri'a. Verily, no man shall be hungry in My time, no man shall be athirst, there shall be corn for all, and water for every man, and wine for those that desire it, the widow shall no longer be oppressed in My day, and the naked man shall be clothed in My time. Verily there shall be happiness throughout the dominion of My Majesty which is unto the uttermost limits of the Earth.

A Chamberlain enters and stands adoring before her.

HATSHEPSUT.

Advance. Speak.

CHAMBERLAIN.

There is no Might nor Majesty save in Peraa! There is a messenger without from the Prophets of Yamoun, Lord of the Thrones of the Two-Lands, bearing strange words for the ear of Peraa.

HATSHEPSUT.

Let the fellow enter and speak his message in the presence of My Majesty.

CHAMBERLAIN.

The messenger of the Prophets of Yamoun will not speak in the presence of Peraa. He is fearful of the wrath of Her Majesty. His message is in writing.

He presents a sealed papyrus.

HATSHEPSUT.

Tahutiy. Read this matter. Let this man be detained, his fear shall not save him if there be aught in this message that offend My Majesty.

Tahutiy takes the papyrus and the Chamberlain withdraws.

TAHUTIY, *breaking the seal and reading.*

"Report concerning a miraculous occurrence during the religious festival celebrated this day, to the Majesty of the Hereditary Princess, Great in Favour, Great in Kindness, Great in Love, Daughter of Ri'a King of Heaven, Who is true in the midst of the Divine Ennead, Royal Daughter, Royal Sister, Divine Consort, Great Royal Wife, Hatshepsut, Who Liveth, the Beloved of Satet, Mistress of Ybu, the Beloved of Khnumu, Lord of Ybu. . . ."

HATSHEPSUT, *interrupting angrily.*

What means this fellow by thus addressing My Majesty? Who is he? He shall have a course of rigorous instruction in the ritual, he shall not again mistake the titulary of My Majesty.

TAHUTIY.

I fear me, Majesty, that it is so set down of deliberate intent. It is from . . .

HATSHEPSUT, *angrily.*

He shall be flogged to death, if it be the Chief Prophet Himself. It shall be for an example unto the Entire Land. I will not have this impiety, verily I will suppress it on every hand with measures of the extremest severity.

TAHUTIY, *in a grave, stern voice.*

Majesty, it is from the Young Prince Tahutmosis.

HATSHEPSUT, *taken aback.*

What sayest thou ? . . . *controlling herself.* Proceed.

TAHUTIY.

Majesty, I will read briefly, there is much superfluous matter herein. . . . " I was not yet raised unto the rank of Prophet. . . . I was the ' Pillar of My Mother ' like the youthful Horu in Khemmis. . . . I was standing in the Northern Hall of Pillars. The blessed God was brought forth. He came forth, He made festive the heavens and earth with His beauty, He received the great offerings, His splendours were in the eyes of all people, like the coming forth of Horyakhti, the Disk at Dawn. The people, they gave Him praise before the altar of His temple. The Chief Prophet who performed the ritual on behalf of the Majesty of the King placed for Him incense upon the fire, and offered to Him a great oblation consisting of oxen, calves, and mountain goats. . . .

" The God made the circuit of the Hall of Pillars on both sides of it, the hearts of those who were in front did not comprehend His actions while searching for My Majesty in every place. He recognised Me. Lo ! He halted. I threw myself on the pavement, I prostrated Myself in His Presence. He sat Me before His Majesty. I was placed at the Standing-place of the King. He was delighted with Me, without untruth. Then they revealed before the people the secrets in the hearts of the Gods. . . ." Thereafter is related at some length how this Prince declares that he was taken up into the sky to converse with the Gods. I will not relate this absurd story before Thy Majesty. Thereafter he declares as follows in this ponderous document he hath despatched to Thy Majesty : " Ri'a Himself established Me. I was dignified with the Diadems which were upon His head, his Serpent-Diadem rested upon My forehead. He satisfied Me with all His glories. I was presented with the dignities of a God together with the splendour of My Diadems. His own titulary was affixed for Me as follows :

The Horu, Mighty-Bull, Shining-in-Uast,

Lord of the East and West, Enduring-in-Kingship-like-Ri'a-in-Heaven,
The Glittering Sparrow-Hawk, Mighty-in-Strength, Splendid-in-Diadems,
King of the South and North, Menkhopriri'a,
Son of Ri'a, Tahutmosis, Beautiful of Form.

He caused that Princes of all countries should come smelling-the-earth before the fame of My Majesty. . . . . ."

The Court gasps. There is a dead silence.

Majesty, the impious Prophets have caused that their God appoint the Young Prince Tahutmosis as King of the Two-Lands. Action must be sudden and overwhelming or all is lost to Thy Majesty, to us Thy Princes, and to the empire which Thou dost hold in Thy heart.

There is a long silence. Hatshepsut sits pale and determined upon her throne.

HATSHEPSUT.

Let this messenger be brought before My Majesty.

A messenger is brought in. He smells-the-earth before Hatshepsut, and is recognised.

In a calm, inexorable voice. Know, all ye Princes, and thou, messenger of the Prophets of Yamoun, that a rebellion hath broken out among the remnants of the vile Asiatics who know not Ri'a, still lurking in the marshes and fastnesses of the North Country; to these accursed ones are joined all those who are unsatisfied of heart, all the unruly and malicious ones who love not peace, and they have stirred up the Lords of the Sands to rebel against My Majesty and to aid them in their nefarious purposes. Moreover the countrymen of these Asiatics, those whom My Forefathers drove forth from the Two-Lands, chastising them and destroying them utterly, the remnants of these accursed ones in their distant hiding places have thrown off their allegiance, and march to join these rebellious ones in the North, that together they may once again fall upon the Beloved Land and make slaves of the people of Tamery. The inhabitants of the Two-Lands are in sore peril, and they turn to their King, craving the protection of His mighty arm. He stands before His children, shielding them

from the fury of these accursed ones. When this news was brought unto Me, My Majesty was furious as a panther of the South, I raged even as a Southern panther, swearing before My Princes, as Ri'a loves Me, as My Father, the Lord of the Gods, Yamoun, Lord of the Thrones of the Two-Lands, favours Me, I will not let live anyone among their males, verily not a man amongst them shall escape from the destruction of My fury, for the Serpent-Goddess upon My brow shall consume them utterly.

Therefore is My Army now preparing to set forth, and My Majesty goes to lead My soldiers into the North Country. There I shall destroy the armies of these accursed ones ere their fellows come to succour them from afar. Meantime fresh forces shall be armed and made ready with all speed, for verily every man throughout the Entire Two-Lands must lay aside his task and take arms beneath the guidance of My Majesty that the last remnants of these vile Asiatics who know not Ri'a, may be driven forth and destroyed so that never more shall they disturb the peace of My realm and there shall be prosperity throughout the whole earth that lies within the circuit of the Solar Disk.

The Court stands amazed.

In the absence of My Majesty, the Young Prince Tahutmosis, the beloved nephew of My heart, shall conduct the affairs of the Two-Lands here at home. He shall be raised to the Royal Rank and Associated with My Majesty on the Throne of Horu, and when he is of an age to wed he shall be united to the two daughters of My Majesty, the Hereditary Princess Neferuri'a and My younger daughter Hatshepset-Meryt-ri'a, that the Lordship of the World may descend upon him without dispute and with all lawful measures when the very many years of life and Sed-Festivals innumerable, which it hath pleased My Father Yamoun to grant unto My Majesty, are ended, and I go to join My Fathers in Yamentet. But all our present thoughts must be bent upon the perilous situation which hath fallen upon the Land, and all men must have but one thought in their

hearts, to aid My Majesty with their riches and their lives in the overthrowing of the enemies of the Two-Lands. I have spoken. Withdraw.

The messenger withdraws, adoring.

Yahmase Pen Nekhabit. *He stands before her.* See that My army is prepared to set forth without delay. Let fresh forces be levied throughout the Land, forces innumerable, more than could ever be used, more than hath ever been in time past, so that every man is beside My Majesty, and beneath Mine eye, obeying My orders even as they are uttered, for I Myself will lead this campaign. It shall be a popular war that shall take all men's thoughts from other things and unite all My people in one aim. It shall be a campaign without equal in the great history of the Two-Lands.

YAHMASE.

The Majesty of Peraa will lead an army? Verily, it is not within the powers of a woman, even though She be the Divine Woman Herself, to command soldiers. It may not be. And whither is it that Thy Majesty would have the army advance?

HATSHEPSUT.

Yahmase, thou dost forget thyself, old Prince. Have I not said that I will lead My soldiers to war? What My Majesty hath said, that will My Majesty perform. Hath not the blessed Father of My Majesty, the King of the Two-Lands, Aakhoprikari'a, the Justified, instructed Me in all the science of war, and in the measures and hardships and dangers of a great campaign, such as was never known to any so thoroughly as He knew them? Verily, will I lead My troops, all their hardships, all their sufferings, shall be Mine, and they shall follow Me into the midst of the battle where the fury of no man shall be so terrible as My fury, and the destruction that shall be wrought upon My foes shall nowhere be so complete as beneath the chariot of My Majesty. Thus shall all My people know that a King sits upon the Throne of Horu, a Protector of His people, and a Warrior against those who threaten the Land, even as My Forefathers were before Me. Only thus can I win their love and their

trust, only thus can there be peace in Tamery, only thus can the Two-Lands be saved from this dire calamity which hath arisen owing to the hasty and impious action of these priests, who would place a child to rule over this great empire the like of which hath never been seen since the beginning. As to whither I would lead My soldiers, what matters that ? I will lead them against all who stand up against My Majesty, verily I will lead them on and on until I find Me a people who will not own the supremacy of My Majesty, and they shall be destroyed so that the Priests may be placated with the riches of the country of the defeated, and there be yet another vassal nation beneath My feet! Begone, and do My bidding. I come shortly to make a speech unto My troops. Attendants ! Let a metal corselet be brought Me forthwith and My Shent-helmet, that I may be as Montu, the Lord of Battle, when I appear unto My soldiers.

YAHMASE.

I go to do the bidding of Peraa. All shall be performed.

He departs, amazed and adoring.

HATSHEPSUT.

Princes ! Stand before Me ! *They do so.* Only thus can this disaster be averted. Ye support Me in this thing ?

THE PRINCES.

The word of Peraa is our law.

HATSHEPSUT.

Princes ! From this hour no man shall speak of My Majesty as of a woman. The feminine shall be no more in your mouths or in your hearts when ye speak or think of the King. From this moment I rule the Two-Lands as a man. As such let Me be addressed for evermore. Let no man offend in this thing, for it shall be a grievous offence indeed. His Majesty hath declared His Will.

PRINCES.

The words of His Majesty are in the hearts of His servants. The King of the South and North rules as Ri'a Himself. No man shall offend, as he values his life.

HATSHEPSUT.

So be it. Let My palanquin be brought for Me. I must go to My troops, lest this boy be shown unto them and win their hearts ere I have instructed them in My intents and placed them beneath My Will. Nought but extreme measures were of aught avail in this crisis. Hapuseneb, thou art Governor of the City and My Vizier, moreover these accursed priests are beneath thy authority in view of thy new office as Chief of the Prophets of South and North.

HAPUSENEB.

The Majesty of the King knows that in this I had no power, the evil were done ere I had the jurisdiction over these men.

HATSHEPSUT.

I know it, but thou hast jurisdiction over them now. Thou mayest take disciplinary action at thy pleasure for this impertinence. But they are also powerful. I must placate them while I intimidate them. Let the person of My Nephew be secured and brought unto the Palace. Guard him well. Let him receive the estate of Peraa, see to it that he does no mischief, and has power over no man, nor any secret communications with these prophets without. Guard well the city, and let thy decisions be swift, thy measures stern and irrevocable. I will reward thee well when I return. Let all else be performed as I have decreed, for this sudden measure shall interfere with naught that I have commanded this day. Lords, I wish you well. Now will My Majesty go forth to My troops.

She rises and descends from her throne. Attendants fasten upon her a corselet made of little copper plates, and hand her the Shent-helmet, which she places upon her head over her Double-Diadem. She moves towards her palanquin, which has been brought in, and the entire court smells-the-earth. Suddenly two Heralds appear, and she pauses.

HERALDS.

The Majesty of the King of the South and North,

Menkhopriri'a, Son of Ri'a, Tahutmosis, Beautiful of Form, Gifted with Life for evermore.

Tahutmosis, a youth of pale and fragile beauty, oddly contrasted with an extreme vigour and determination of action and an unconquerable calmness and dignity of demeanour, enters and approaches Hatshepsut. He is clad in royal kirtle, uraeus fillet, and beard, and advances as though he expected Hatshepsut to go down upon her knees before him.

TAHUTMOSIS, *insolently.*

Greeting, good Aunt! My Majesty hath come to receive from thee . . .

HATSHEPSUT, *interrupting him in a thunderous tone.*

Silence, Boy! I gave thee no leave to address Me, nor have I time to attend to thy petitions at this moment. Howbeit, I give thee welcome. I perceive that thou hast been informed of the honour and dignity which it hath been My Will that thou shouldst have conferred upon thee. I have decreed that thou be raised to royal estate as a mark of the more particular love and favour which I have for thee in My heart. These Princes will inform thee of all My commands. Rise, Lords.

Before Tahutmosis can reply the Court has risen and begun to chant its adoration. Hatshepsut enters her palanquin and is speedily borne off.

THE COURTIERS.

Life to the Female Horu, Mighty-in-Her-Kau-souls, eternally!

The Lord of the East and West, Rich-in-Years, the Good-Goddess, Mistress-of-Created-Things.

The Glittering Sparrow-hawk, Divine-by-Her-Diadems,
King of the South and North, Kamari'a, Gifted with Life,
Daughter of Ri'a, Hatshepsut United-to-Yamoun.

Chanting.

Son of Yamoun-Ri'a, His Favourite, His Only One,
Who exists by Him, the Splendid One of the Lord of Eternity,
Whose beauty the Spirits of Ynu fashioned,
Who hath taken the Land like Him Who made Him,

Whom He hath created to wear His Diadem,
Who exists like Khopri'a,
Whose Diadems shine like those of the God of the Horizon,
The pure offspring, the excellent seed,
Who the Two, Great in Sorcery, reared,
Whom Yamoun Himself caused to appear upon His throne,
Whom He chose to protect the Black Land, to defend the people,
The Horu, Protector of His Father,
The eldest son of the Bull-of-His-Mother,
Whom Ri'a begat to make for Himself excellent seed upon Earth,
For the well-being of the people, His living image,
King of the South and North, Kamari'a, the electrum of Kings!

Tahutmosis stands sullenly looking on while they sing thus, ignoring him; he raises his head proudly as if in defiance of their words. Finally he walks through them and seats himself upon the throne.

TAHUTMOSIS, *in a haughty and commanding tone, when they have finished their chant.*

Princes, I bid you place yourselves upon your bellies and do homage unto My Majesty. I would receive your adoration and your oath of fealty to the King of the Two-Lands. *No one stirs.* What! Ye will not obey me? What mean ye? Know ye not that I have been chosen King by my Father Yamoun-Ri'a, Lord of the Thrones of the Two-Lands?

HAPUSENEB, *advancing to him.*

There is but one King of the Two-Lands, Majesty, and that is not thee. Howbeit, the King, Life, Health, and Strength be to Him, hath given orders that thou shalt be raised unto royal estate, and govern in His absence as Peraa.

TAHUTMOSIS.

And whither hath my Aunt departed, clad in that strange fashion?

HAPUSENEB.

His Majesty hath gone to lead His troops into the North country in order to protect His people and save the Two-Lands from the dominion of the Asiatics.

TAHUTMOSIS, *jumping up.*

What! She would take possession of the army? She would . . . she would . . . gain the support of the soldiers! . . . Forsooth, that was never thought on, no man bethought him of such a course in a woman! *Furiously.* A curse upon the fools! Had they not opportunity enough in these years to learn her ways and her nature? And she hath got the better of us thus! By my Life, but it was a master-stroke!

He sinks back upon the throne and stares angrily before him, frowning and in deep meditation. The Princes withdraw.

Part IV.

SCENE I.

AFTER SOME MONTHS.

A private apartment in the Inner Palace. A long balcony, during the hottest part of the day. The balcony is screened with green blinds made of woven grasses. The light is shaded and diffused within the apartment. Hatshepsut is reclining on a couch. She wears only a kirtle of linen, and sandals. She wears no wig nor beard, and her hair is close-cut to her head. She lies upon her back with her eyes closed, in an attitude of weariness and abandonment, her arms thrown back behind her head. A female attendant enters.

THE ATTENDANT.

The Majesty of the Nephew of Peraa obeyeth the commands of Thy Majesty. He is without.

HATSHEPSUT, *rising to her feet and placing her wig on her head.*

Let him enter. *The attendant withdraws, and Tahutmosis appears in the doorway.* Dear Nephew, My heart rejoices in that thou hast come at My request thus speedily. I had a desire to hold converse with thee. Thou art in all health and satisfaction of heart?

TAHUTMOSIS, *with restrained courtesy.*

I give Thee thanks, Majesty, I am well. I trust it is even so with Thee Thyself?

HATSHEPSUT.

Even so it is, I am well indeed. *Sitting down again.* Come, sit thou beside Me that We may talk.

TAHUTMOSIS, *coldly.*

I thank Thee, Majesty, I have an inclination to stand. I will hold converse with Thee thus, if Thou dost permit.

HATSHEPSUT, *rising to her feet.*

As thou willest. I, too, will stand, I have lain long. *Strolling towards the balcony.* Tahutmosis, I have it in My heart to speak unto thee things that are near unto My heart, for I have for thee a great love.

TAHUTMOSIS.

I attend Thy words, Majesty, with all reverence.

HATSHEPSUT.

Tahutmosis, thou art the son of My Lord, with Whom I spent the days of My youth, and from Whom I was scarcely ever parted from the day of His birth unto the day when . . . when He joined His Fathers and left Me alone upon Earth with no one to take His place save My daughters and thee.

TAHUTMOSIS.

So I have ever been instructed, Majesty.

HATSHEPSUT.

I loved thy Father, Tahutmosis, and He loved Me. In our childhood we were playmates. In our youth we were lovers. When we reached our maturity, He departed to the Sky, and I was left on Earth alone.

TAHUTMOSIS.

The blessed Gods loved my Father too well.

HATSHEPSUT.

Alas! and so did I, Tahutmosis. *Tahutmosis bows silently.* Thou dost resemble thy Father greatly. *Tahutmosis bows silently.* When I look into thy face I see His face, thine eyes are His eyes, thy features are His features, thy lips are His lips. *Tahutmosis bows silently. Quietly.* I love thee, Tahutmosis. *Tahutmosis bows silently.* But thou hatest Me, is it not so?

TAHUTMOSIS, *with the same cold courtesy.*

There is no man could find hatred in his heart towards the Majesty of the Divine Woman.

HATSHEPSUT.

Thou art consumed with jealousy and ambition, pride of heart and all manner of evil and consuming passions. Wherefore is this so? Wherefore wouldst thou rule alone at thy age? Wherefore is this thing so tumultuous in thy heart?

TAHUTMOSIS.

The lion, the King of beasts, loves not to be ruled by the tigress in his forests.

HATSHEPSUT.

Thou art not satisfied with the manner in which I govern the Two-Lands?

TAHUTMOSIS.

Men say that Thy Majesty rules with much wisdom and great strength.

HATSHEPSUT.

Then wherefore art thou displeased? Is not the peace and prosperity of the Land more unto thee than thine own ambition?

TAHUTMOSIS, *with a cold smile.*

The tigress may protect well the forests of the young lion, yet will he not be at peace in his heart.

HATSHEPSUT.

Tahutmosis, I have inherited a great tradition, and it must also be thine. I am so little older than thou art that I might even be thy sister, yet have I inherited the spirit of a generation which thou knowest not. Thou hast read of the deeds of My Father. It is His empire that I rule, it is His work that I protect, it is His tradition that I uphold. Thou, too, must uphold it.

TAHUTMOSIS, *with a ghost of a sneer.*

I trust that I am not lacking in the spirit of my Forefathers.

HATSHEPSUT.

I know thou art not. Thou art a noble youth. Report of thee hath ever been of the courage and wisdom which thou hast displayed. But thou art young, and thou knowest not yet what is this thing that thou desirest so much to rule over at thy will. *Tahutmosis bows silently.* Knowest thou that it is an evil thing that there should be dissension and strife betwixt Us to whom the Entire Two-Lands look for guidance and perfection in all things? *Tahutmosis bows silently.* Thinkest thou that We could not unite Our two wills to the one end, and with forbearance and self-control, rule in harmony, so that the world should have the blessing

of Our double wisdom and double strength rather than that only of the stronger in the conflict between Us, which is, and must ever be, My own?

TAHUTMOSIS, *with calm finality.*

I fear me there were no forbearance, nor any self-control, that could unite such wills as Thine and mine, Majesty, save the complete effacement of one of them.

HATSHEPSUT.

Why sayest thou so? What wouldst thou do that I must deny?

TAHUTMOSIS, *raising his head proudly and defiantly.*

I would recommence the wars of my Fathers, and make my empire a thing so great that the one Thou now rulest were but as a single city beside it.

HATSHEPSUT.

It is a noble ambition in truth, but it is not one of wisdom, as any of the Princes will explain to thee if thou do but question them—thine own Princes, if thou dost prefer, since thou wilt hold Mine prejudiced against thee. The empire I rule extends over the entire civilised world, save for the cities beyond the Great River in the East, the Great Bend, which floweth backwards from the North into the South, and these cannot be conquered by Our armies for they are too great and too far distant to control. Moreover, the Two-Lands are exhausted by much war and much havoc. For many centuries ere the wars of My Fathers the vile Asiatics despoiled the Land, now that they are no more their ravages must be repaired, trade and merchandise must be made to flourish once more, and the water-supply for the crops must be rendered secure, and all things done for the prosperity and recovery of the Land. Until the Entire Land is refreshed by years of peace and prosperity, wars of conquest cannot again be undertaken. I am rebuilding the temples with all speed, and establishing prosperity throughout the Land; and for the advancement of trade I have despatched an expedition unto the land of Puanit, which hath not been visited for nigh upon two thousand years, that all good things of that land may once more be brought into Tamery,

and may never cease to be brought for evermore. These things must be done and the Land must recover entirely from its ruin ere military expeditions on a large scale may once more be essayed. Dost thou understand these words that I have uttered unto thee?

TAHUTMOSIS, *bowing coldly.*

I hear the words of Thy Majesty, and I shall store them in my heart.

HATSHEPSUT.

So thou seest, Tahutmosis, that all I do is for the best. Some day, when thou art of a fine age, thou shalt have thy wars, but now it is impossible; moreover, if it were not, thou lackest the knowledge and the experience to lead great expeditions such as thou dost dream of in thy heart. *Tahutmosis bows silently.* Thou hast a fine spirit, verily, worthy of thy Grandfather. Forsooth, I love thee well. . . . I would thou hadst been My brother, Tahutmosis, thou and I had been such a generation of rulers as had never been seen since the beginning.

TAHUTMOSIS, *with a faint smile.*

There had been no less strife betwixt us on that score, methinks, Majesty. Thunder-clouds crash no less for that they be born at the same moment.

HATSHEPSUT.

Why art thou so determined to struggle against My Will, Tahutmosis? I have no wish to be overbearing with thee. Verily, I will give way to thee wherever it is possible unto Me, if thou wilt give Me thy love.

TAHUTMOSIS, *courteously.*

Majesty, Thou hast my admiration. I give it Thee without grudge. What wouldst Thou have of me more? *With a note of defiance in his voice, and a piercing glance at her eager face.* Thou wouldst make me Thy slave and bend me to Thy Will for that I am younger than Thou art, is it not so? That Thou shalt never do while I have life.

HATSHEPSUT, *turning on him with all her fascination, and stretching forth her arms.*

Tahutmosis, thou knowest it is not so! Come

hither and tell me that thou knowest it! If that is all that hinders thee from giving Me thy love I will dispel it before thine eyes.

TAHUTMOSIS, *without moving an inch.*

Thou sayest it and I must believe thee, Majesty. I think I bear Thee no ill-will on that score.

HATSHEPSUT, *exerting all her charm and fascination.*

Tahutmosis! Come hither to Me. Call me not Majesty. I am but as a sister to thee, an elder sister who loves thee with a great love.

TAHUTMOSIS, *with a smile.*

I thank Thee, Sister, for Thy consideration. I shall love Thee as my heart shall allow me.

HATSHEPSUT, *with a final effort.*

Brother, give me thy hands!

He does so coldly. She takes them and stands looking into his eyes. He cannot altogether resist the proximity of her tremendous personality. The rare and fragile beauty of his perfectly modelled and exquisitely-bred face with all its youth, as yet lacking the prominent nose, in which his fine force of character already begins to show itself, is in strange contrast to the radiantly beautiful and masterful face of Hatshepsut, so like his own, yet so mature, so supremely masterful, and withal so superbly proud and compelling, with the exquisitely arched and powerful nose, the very short strong upper lip, firm chin, and humourous strongly-controlled mouth, so magnificently masculine and noble yet withal so diffused with a charm exclusively feminine. The young King feels himself falling beneath her will, and she knows it and bides her time. A smile of triumph lights up her face. The father of Tahutmosis was never entirely beneath her will because his own was too weak; a powerful instinct braces his son to fight against his danger, because he feels himself in a way to be her equal.

KING OF THE UPPER AND LOWER LAND, KAMARI'A, SON OF THE SUN, HATSHEPSUT UNITED-TO-YAMOUN.

KING OF THE UPPER AND LOWER LAND, MENKHOPRIRI'A, SON OF THE SUN, TAHUTMOSIS III., Nephew of Hatshepsut.
THE GREAT KING IN HIS YOUTH.

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HATSHEPSUT, *softly and plaintively.*

Tahutmosis, I'm so lonely! Why should we ever struggle the one against the other when we might be in perfect accord?

TAHUTMOSIS, *with a smile.*

How meanest Thou, Hatshepsut?

HATSHEPSUT, *slowly drawing him to herself.*

Might we not love one another really, Tuty, thou and I, with such a love as only perhaps thou and I are capable of having in our hearts? For ordinary men who are not of the race of Ri'a cannot have the thoughts and feelings that are Our heritage.

TAHUTMOSIS.

Thou meanest that . . . that through love we force our wills to be as one? That we change our whole relationship?

HATSHEPSUT.

I mean all that, Tuty. That We give Ourselves to one another utterly, hurl Our battling wills upon the altar of Our passion, that its cleansing fire may purify them, scorch them till they melt and dissolve beneath its heat, merging together in its fiery rays, so that the refuse be consumed by that fire, and the cleansed and purified essence merged together into one body, come forth resplendent like burnished electrum to shine over the Two-Lands like the Disk at Dawn after its journey through the Underworld.

TAHUTMOSIS, *softly.*

As Thou wilt, Hatshepsut. It shall be so.

HATSHEPSUT, *in a soft whisper, exerting all the energy of her being in order to overwhelm his senses.*

Tuty, darling! Thou art the most beautiful creature that the world has ever seen! Thou wert created that thou shouldst be Mine, and I was created that I should be thine, unto all eternity. Verily, body and soul, We shall be as one for evermore!

TAHUTMOSIS, *with boyish ecstasy, putting his arms round her.*

Hatshepsut, thou art the most wonderful woman that ever walked upon the earth. I adore thee with every muscle of my body. Thou art to me as a Goddess

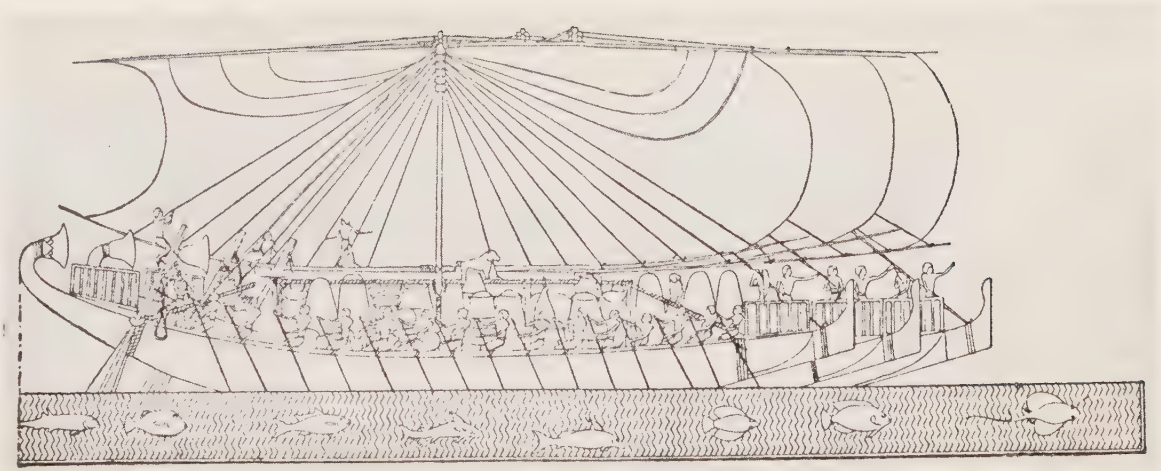
that hath transformed me by her magic through the beauty and marvellous effluence of her body.

He kisses her passionately. After a moment or two thus they fall asunder. Suddenly he drops down upon his knees and passionately kisses her feet. She looks down upon him with a smile of triumph upon her face. He glances up at her and rises to his feet. For a moment he stands motionless looking at her, then he turns away, his hand upon his forehead.

TAHUTMOSIS.

What hast thou done, Hatshepsut? I must be mad. Thou hast charmed me, thou hast used magic in this thing. Thou wouldst subdue my will unto thine own. Nay, deny it not, for I know it. Verily I feel it every moment that I stand in thy presence. Thou wouldst destroy my will. Thou wouldst make a slave of me. Thou wouldst entrap me and ruin me with love, destroying the independence of my will. And thou hast all but succeeded, so overpowering is the magic of thy nature. *Angrily.* Verily, thou art not human. I know not what thou canst be. But I will not, nay, I will not be thy slave, I will not sell my birthright for thy love. *With a rueful and indignant glance.* Thy will is too strong for me, I cannot be in thy presence or thou wilt enslave me yet. Nay, I must leave thee or give way unto thee, and that were the ruin of all things for me, the casting away of my life's hope. I must go or all is lost to me; nay, detain me not, I will leave thee, say what thou wilt.

He strides hurriedly from the room. Hatshepsut stands for a moment looking after him, then she drops upon her knees, squatting on her heels, and leans her head upon her arms against the balustrade. Then she bursts into tears and weeps tumultuously.



SHIP OF HATSHEPSUT'S EXPEDITION TO THE LAND OF PUANIT.

[To face page 151

PART IV.

SCENE II.

THE TEMPLE OF YAMOUN AT THEBES.

The Pillared Hall built by Tahutmosis I. Massive pillars towering out of sight, carved and painted with religious scenes. Beyond, a pylon at the further end of the court. Through it the quays can be seen with a ship moored there, produce and animals of the land of Puanit being unloaded, baboons on the rigging as depicted at Deir-el-Bahari. A crowd of priests awaiting Hatshepsut. A pavilion at one side.

There are cries of "Peraa," "Peraa," and Hatshepsut appears borne in a palanquin, surrounded by her Princes. Behind her comes Tahutmosis in another palanquin. The priests smell-the-earth before her. She descends from her conveyance and seats herself upon the throne in the pavilion. She wears the Ytef crown of Osyri, and carries a long staff and a mace. Tahutmosis stands some little way off, surrounded by his attendants. All present greet her with a chant of praise. Then Yahmase stands before her in adoration.

HATSHEPSUT.

Speak.

YAHMASE.

All things are ready for the word of Thy Majesty. Shall the ceremony commence?

HATSHEPSUT.

I am ready.

Yahmase makes a sign, and a Chamberlain approaches, followed by Nehesi.

THE CHAMBERLAIN.

The Hereditary Prince, Governor, Wearer of the Royal Seal, Particular Friend, Chief Treasurer, Nehesi.

Nehesi smells-the-earth, and is recognised.

NEHESI.

Life to the Female Horu, Mighty-in-Her-Kau-souls, eternally!

Lord of the East and West, Rich-in-Years, the Good-Goddess, Mistress-of-Created Things.
The Glittering Sparrow-hawk, Divine-by-Her-Diadems.
King of the South and North, Kamari'a, Living forever,
Daughter of Ri'a, Hatshepsut United-to-Yamoun.
Chanting.
Daughter of Yamoun, Whom He loveth,
Who is upon His throne,
For Whom He hath made to flourish the inheritance of the Two-Lands,
The Kingdom of the South and North,
To Whom He hath given that which the sun encircles,
That which Geb and Nuit enclose!
She hath no enemies among the Southerners,
She hath no foes among the Northerners.
The heavens, and every country which the God hath created,
They all labour for Her.
They come to Her with fearful heart,
Their chiefs with bowed heads, their gifts upon their backs,
They present unto Her their children,
That there may be given to them the breath of Life,
Because of the greatness of the Power of Her Father Yamoun,
Who has set all Lands beneath Her sandals!

Behold! It is done, even as Thy Majesty did command unto me. All things are accomplished which Thy mouth hath decreed. I have been to the land of Puanit, and I have brought it back unto Thy Majesty. The ways to the Divine Land have I searched out, the highways to the Myrrh-terraces have I penetrated. All things are accomplished that shall not cease from the Land for evermore!

HATSHEPSUT.

It is well. Thou shalt receive blessings in abundance. Let there be brought before Me that which thou hast brought as tribute to My Majesty from the myrrh-terraces of the land of Puanit.

Nehesi withdraws, and motions to men to advance.

First come men laden with baskets of myrrh, which they empty on the floor in two heaps before Hatshepsut; in an endless stream they come until the heaps are enormous.

TAHUTIY, *standing notifying the quantities heaped before him, a papyrus containing a list of them in his hand.*

Myrrh, of the best of the South.

Then a row of men enter bearing myrrh-trees growing in baskets, which they place in a row beyond the heaps of incense.

TAHUTIY.

Thirty-one fresh myrrh-trees.

Then enter men bearing chests laden with all manner of precious substances. These they pile up before Hatshepsut.

TAHUTIY, *noting down everything on his tablet.*

Electrum in great quantities, kohl for the eyelids in abundance, throw-sticks of the land of Puanit for fowling and hunting, ebony of fine quality, much pure ivory, shells of great size and beauty, rings of gold innumerable, pure gold, and green anti, large ostrich eggs and rare feathers. Let there be brought the balance that these may be weighed.

One is brought presently, with which men weigh these substances, weights with cows'-heads being placed in the other tray of the balance. Then more men enter leading large dogs, baboons, a panther, leopards, and a giraffe, and a herd of small cattle with long twisted horns. Others bear piles of panther skins. The profusion of objects is now immense, and the noise considerable, men chattering, weighing, arguing, metals ringing, heavy objects being hauled about, animals roaring, barking, and making strange noises.

TAHUTIY, *checking his list.*

Live dogs of fine breed from the Harbours of Incense, wise baboons from the South. A Southern panther alive, captured for Her Majesty in the South countries, leopards, a tall giraffe never before seen in Tamery,

panther-skins without number, small long-horned bulls to the number of three thousand three hundred.

Still men continue to come laden with all manner of products of Puanit, more incense, more myrrh-trees, more of everything.

TAHUTIY.

Electrum, gold, silver, lapis-lazuli, malachite, every splendid costly stone more than counting. Jars of anti and all incense. Ointments and balm of fresh anti, cinnamon-wood, khesit-wood, balsam, rare resinous gums, antimony.

Then come the living people of Puanit brought for Hatshepsut.

First comes a man, tall, with plaited flaxen hair, aquiline nose, and long pointed beard. Clad in loin cloth and belt with a dagger in it, rows and rows of gold rings on his left leg from ankle to knee. Behind him comes his wife, a woman of the well-known steatopygus type, weighing perhaps twenty to thirty stone, from head to ankles enveloped in roll upon roll of pendulous fat, and shaped like a giraffe, her back being in one place almost as horizontal as that of a four-footed animal. Behind her come other men and women, and their children, then others of a more negroid type. All fall down on their faces before Hatshepsut.

There is great amusement among those present.

TAHUTIY.

Inhabitants of the land of Puanit, and their children. Never were brought such things to any King since the world began!

HATSHEPSUT.

Let the barque of Yamoun, Lord of the Thrones of the Two-Lands, be brought forth that the Majesty of this God may see what I have accomplished for His Majesty. Tahutmosis, do thou perform this ceremony. Take thou the royal estate and act as King while I remain here and behold these marvels.

Tahutmosis bows and departs.

THE QUEEN OF UANIT AND HER LORD.

HATSHEPSUT, *addressing the priests.*

All things I give unto My Father Yamoun, Lord of the Sky, even as He put it in My heart that I should do for Him. These incense-trees shall be planted in His garden, and all things that shall rejoice His heart for evermore. Give me a measure.

She rises and advances to the heaps of myrrh, taking a measure and filling it with the incense.

Behold! Myself I stretch forth My hand to measure the heaps the first time, it is an object of rejoicing to measure the fresh anti to Yamoun, the Lord of the Thrones of the Two-Lands, the Lord of the Sky.

There is great rejoicing among the priests. They commence to chant her praise, adoring her. Then she walks among the objects that lie heaped everywhere, examining many things, feeling the weight of the blocks of electrum, and inhaling the perfume of the various kinds of incense. She picks up a Puanite throw-stick, and, exerting all her strength, swings it, hurling it over the roof of the court, to the great delight of all present. She goes fearlessly up to the leopards and panther, and, despite their snarls and their roars, to the amazement of all she pats them and plays with them, skilfully avoiding their claws, and such of their teeth as have not been extracted. Then she finds a vase of anti-unguent, and, opening it, rubs it on her body from head to foot, so that a powerful odour of perfume spreads from her throughout the temple.

TAHUTIY, *reading what he is writing.*

" The King Himself, King Kamari'a, takes a measure, she stretches forth Her hand to measure the heaps the first time, it is an object of rejoicing to measure the fresh anti to Yamoun, the Lord of the Thrones of the Two-Lands, the Lord of the Sky. His Majesty Herself put with Her own hands anti-unguent on all Her limbs. Her fragrance was like a divine breath. Her scent reached as far as the land of Puanit, Her skin is made of gold, it shines like the stars in the Festival Hall, in view

of the whole Land. The people are rejoicing. They give praises to the Lord of the Gods, they celebrate Kamari'a in Her divine doings, as She is such a great marvel. She has no equal among the Gods Who were before since the world was. She is Living Ri'a, eternally.

Presently there is a sound of chanting, and the rejoicing dies down.

The barque of Yamoun is borne in by priests, and Tahutmosis, carrying a censer, takes some fresh incense from the great heaps and offers it to Yamoun in the ritual attitude, chanting the formulae of incense-offering.

The barque is borne round the whole court, past all the offerings, and then is carried away again. Everyone save Hatshepsut, Tahutmosis, and the Priests bearing the barque on their shoulders, prostrate themselves.

Hatshepsut assumes the attitude of adoration. When the procession has departed all rise, and Hatshepsut seats herself once more upon the throne.

HATSHEPSUT.

Princes! Prophets! People who dwell in the Two-Lands that are Mine! Listen to the words of My mouth. Behold! I shall shine in your faces forever on account of this thing which My Father Yamoun hath desired. He made My heart to be great in what I have done. I will make Him great that begat Me. I have granted to Him all offerings which were unknown to My Fathers, My Ancestors. I have done much for the Lord of Eternity. I have done more than had been done before. I will cause to be said hereafter, "How good is She through Whom this has happened!" for I have greatly benefited His heart, for My heart carries out that which is due to Him. I am His Splendour on High, and in the Netherworld. I came with the appearance of the venerable God. He hath recognised My excellence, that I speak concerning a great thing which I have caused to take place among you, to shine before you in the Land of the Living, that you may perceive My virtues. I am the God Who existed in the beginning; there is no

transgressing that which comes out of My mouth. You shall fulfil according to that which I have enacted. Your life-time is according to the life that is decreed by My mouth. You increase hereafter if you accomplish the order of My Majesty, bestowing offerings on My Parent, increasing the Holy Unguents, more than was before, with balm of sacred bulls, in order to supply all the altars with offerings.

My Majesty put it before Her eyes to reach the Harbours of Incense, to open fully its ways, to know its circumference, to throw open its highways, according to the command of My Father Yamoun ; to obtain precious unguents in order to distil balm for the Divine Limbs, which I had vowed to the Lord of the Gods, in order to establish the laws of His House, digging up trees in the Divine Land and putting them in the Earth in Tamery for the King of the Gods. They were brought bearing myrrh on their branches for distilling balm for the Divine Limbs which I had vowed to the Lord of the Gods.

I will cause you to know that which is commanded Me. I was obedient to My Father. He put before Me to establish Puanit in His House, digging up fruit trees in the Divine Land for the two sides of His Divine Dwelling in His Garden as He ordered, so it was done, in order to increase the offerings which I had vowed to Him. I have not neglected that which He ordered, it was accomplished according to My instructions, there was no transgressing of that which My mouth gave out in this matter. He opened for Me a place in His heart, for Me Who knows all that He loveth. His desire and that which He loveth, He takes hold of it. I have brought for Him a Puanit for His garden, even as He commanded Me, at Uast. It shall be spacious for Him and He shall walk in it.

The people shout and rejoice exceedingly, the Priests of Yamoun, who lately sought to raise Tahutmosis to her place, praising her most vociferously of them all.

PART IV.

SCENE III.

THE SANCTUARY OF YAMOUN IN HIS TEMPLE.

The colossal figure of the Deity. The priests holding lamps as when Tahutmosis I. prayed to the God for his daughter. Heralds shout "Peraa, "Peraa." Hatshepsut enters, and the priests chant her praise, adoring her with their free hand.

THE PRIESTS.

Life to the Horu, Mighty-in-Her-Kau-souls-eternally!
Lord of the East and West, Rich-in-Years, the Good-Goddess, Mistress-of-Created-Things,
The Glittering Sparrow-hawk, Divine-by-Her-Diadems.
King of the South and North, Kamari'a, Living forever.
Daughter of Ri'a, Hatshepsut United-to-Yamoun.
Chanting.
Daughter of Yamoun, Whom He loveth,
Who is upon His Throne,
For Whom He hath made to flourish the inheritance of the Two-Lands,
The Kingdom of the South and North,
To Whom He hath given that which the sun encircles,
That which Geb and Nuit enclose!
She hath no enemies among the Southerners,
She hath no foes among the Northerners,
The Heavens and every country which the God hath created,
They all labour for Her.
They come to Her with fearful heart,
Their chiefs with bowed head, their gifts upon their backs,
They present unto Her their children,
That there may be given to them the breath of Life,
Because of the greatness of the Power of Her Father Yamoun,
Who has set all lands beneath Her sandals.

Hatshepsut smells-the-earth before the Deity, then rises and stands in adoration.

A PRIEST OF HIGH RANK, *in the attitude of adoration.*

The King Himself, the King of the South and North, Kamari'a, His Royal Majesty made supplication at the

steps of the Lord of the Gods. A command was heard from the Great Throne, an oracle of the God Himself, that the ways of Puanit should be searched out, that the highways to the Myrrh-terraces should be penetrated, that soldiers be led on water and on land, to bring marvels from the Divine Land for this God, the Fashioner of Her Beauty. It has been done according to all that the Majesty of this revered God commanded, according to the desire of Her Majesty, in order that She might be given Life, Steadfastness, and Satisfaction, like Ri'a, for evermore.

The Priest ceases speaking and retires adoring. Suddenly a sonorous voice, somewhat muffled, is heard, proceeding apparently from the colossal image of Yamoun, accompanied by distant music.

THE VOICE OF YAMOUN.

Come! Come, in peace, My Sweet Daughter, Who art in My heart, the King of the South and North, Kamari'a, Who makes for Me beautiful monuments, Who purifies the Thrones of the Great Ennead of the Gods in My Dwelling, as a memorial of Her love. Thou art the King, taking possession of the Two-Lands, Hatshepsut United to Yamoun, rich in gifts, consecrating Her offerings. Thou satisfiest My heart at all times. Therefore I will give unto Thee all Life and Satisfaction that is within Me, all Health that is within Me, all Gladness of Heart that is within Me. I have given to Thee all Lands and all countries in which Thy heart rejoices. I have long intended them for Thee, and Thou shalt behold them for long periods of time until those myriads of years of usefulness, which I have given Thee, are spent. I have given to Thee Puanit, the whole of it, as far as the Lands of the Gods.

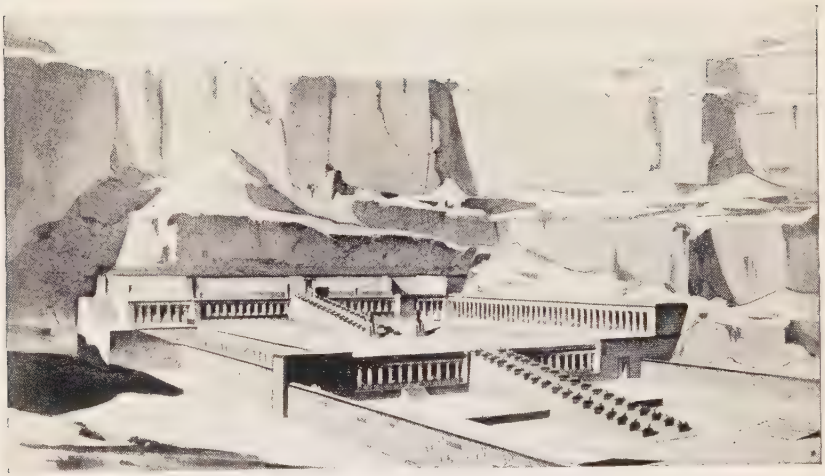
The Divine Land had never been explored, the Myrrh-terraces had never been seen by the people of Tamery; it had been heard of from mouth to mouth through the sayings of the ancestors. The marvels brought thence under Thy Fathers, the Kings of the Northern Land, were brought from man to man, and since the time of the ancestors of the Kings of the Southern Land, Who were of

old, as a return for many payments, none reaching them except Thy messengers.

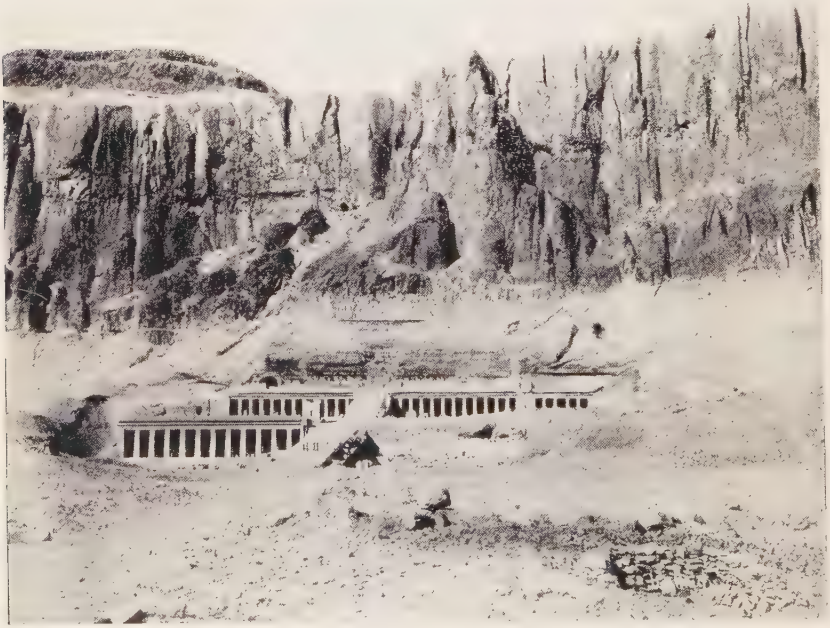
Henceforth I will cause Thy soldiers to tread them. I have led them on water and on land, to explore the waters of inaccessible channels, and I have reached the Myrrh-terraces, the sacred territory of the Divine Land. It is indeed My place of delight. I have made it for Myself in order to divert My heart, together with Thy Mother Hat-Hor, and Ureret, Mistress of Puanit, and the Lady, Great in Sorcery, Mistress of all the Gods.

They took myrrh as much as they wished, they loaded the vessels to the satisfaction of their hearts with trees of fresh myrrh and all the good things of the land. The Puanites, whom Thy people knew not, the inhabitants of the Divine Land, I won their hearts by love, that they might give Thee their praises and adore Thy Will which holds sway over the land.

I know them, for I am their Master. I have distinguished Thee, I Who have begotten Thee, Yamoun-Ri'a, My Daughter Who chastiseth all the lands, King of the South and North, Whom I have created for Myself. I am Thy Father, Who sets Thy fear among the Barbarians, while Thou comest in peace before all the Gods. They have brought all their marvels, every beautiful thing of the Divine Land for which Thy Majesty sent them, heaps of gum of myrrh, and enduring trees bearing fresh myrrh, united in the Festival-Hall, to be seen of the Lord of the Gods. May Thy Majesty cause them to grow near My Temple, in order that I may delight My heart among them! My name is renewed before the Gods. Thy name is before all the Living, forever. Heaven and Earth are flooded with incense, odours are in the Great House. Mayest thou offer them to Me, pure and cleansed, in order to distil the unguent for the Divine Limbs, to offer myrrh to make Holy Unguent, to make festive My statue with necklaces, for I cause all men to make homage unto Thee. My heart is glad because of seeing Thee, Thou art a very great marvel because of Thy beautiful face, the most Beloved One, whoever sees Thy beauties loves Thee. . . .



DEIR-EL-BAHARI, Hatshepsut's Temple, the "Most Splendid," built by Senmut. Restored by M. E. Brune. From *Mariette-Bey, Deir-el-Bahari.*



DEIR-EL-BAHARI AS IT IS TO-DAY.

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PART IV.

SCENE IV.

IN FRONT OF THE TEMPLE OF DEIR-EL-BAHARI.

The beautiful terraced temple rising on the face of the mountain, lately completed and glistening in the bright sunlight. Workmen are still busy on additional buildings and final details, and artists have still much decoration to complete. Blocks of stone are lying on the ground while workmen chisel and polish their surfaces.

A WORKMAN.

A chariot approaches yonder. Who, thinkst thou, will it be?

ANOTHER MAN.

Senmut, who else? He hath not been here for many days.

A WORKMAN.

And I would that he come not for many more.

ANOTHER.

Thou likest not this Prince? He is a just master. What hast thou against him?

A WORKMAN.

Naught save that when he is here all is in a tumult and there is no peace. Give me quiet and I am happy.

ANOTHER.

Thou art not like to have much peace to-day! 'Tis a festival-day, and they say the King Himself, Life, Health, and Strength be to Him, comes to perform the ritual.

A WORKMAN.

Which King, I ask thee, Life, Health, and Strength be to Him?

ANOTHER.

King Kamari'a, who else?

A WORKMAN.

They say there is but little love 'twixt the Good Gods.

ANOTHER.

I doubt it not, I doubt it not. Tahutmosis, Life, Health, and Strength be to Him, would have the whole power to Himself, and what is He given to do?

A WORKMAN.

He would take the army and undertake a great expedition.

ANOTHER.

And He is allowed occasionally to perform the ritual.

They laugh.

A WORKMAN.

They say He is a warlike noble Prince.

ANOTHER.

I've heard He spends His time reading of the wars of old time, and devising campaigns He would lead into the lands of the North.

A WORKMAN.

It is like enough. They say, Peraa, Life, Health, and Strength be to Him, has much work to keep the Prince at peace.

ANOTHER WORKMAN.

His warlike Lords who minister unto His ambitions, methinks, are not too greatly beloved of the Good God, Life, Health, and Strength be to Him, Who would have the Prince contented and in harmony with the Royal Will.

AN OVERSEER OF THE WORKMEN, *with staff, rushing in fussily.*

Silence! I gave ye no leave to chatter at your work. Another word and ye shall be flogged. The Lord Senmut approaches, let him perceive your work that he may be favourably impressed with it, else ye shall be given twenty strokes of the bastinado, each one of you.

A WORKMAN.

Master, we have worked well, the Prince shall praise you for our work to-day.

Senmut drives in in his chariot. Beside him is his charioteer. Men rush to the horses' heads.

Attendants running behind, bearing his staff and other things, follow, and stand ready. He descends from the chariot, and the flimsy little structure with its magnificent horses drives away.

SENMUT.

Summon me the Chief Prophet. *Attendants depart on their errand.* How proceeds the work here?

THE OVERSEER OF THE WORKMEN, *adoring, and bowing before Senmut with great deference.*

All thy orders have been carried out, the work beneath my charge is executed with all speed, no care is lacking, all things are full of satisfaction.

SENMUT.

Are these blocks finished?

THE OVERSEER.

They are ready to be placed in position forthwith.

SENMUT, *bending down and examining one.*

Away fellows. *He feels the polish.* Here, feel this, Overseer! This is not ready. What meanst thou by presenting unto me such work as this and calling it finished? This block needs a day's work on it yet. See that it is done.

THE OVERSEER, *very humbly.*

Thy pardon, Master. These knaves have idled while my back was toward them. I have very many men to supervise. They shall not pause until this block is done to perfection.

SENMUT.

Let them be flogged if they idle. Let me hear no more of such excuses or thou shalt lose thy position and shalt labour in the quarries.

THE OVERSEER.

Lord, all things shall be done. There shall be no displeasure. Never again shall there be cause for complaining.

SENMUT, *examining another block.*

Let there be a finer polish given to this one also.

THE OVERSEER.

Lord, it shall be done. I myself will stand by until the work is completed.

SENMUT, *examining a third.*

How now, what is this? How comes this? Behold! Here is a chipped edge that a blind man could perceive. What meanst thou by this?

THE OVERSEER.

Lord, it was not thus when last I beheld it. The knaves must have done this while I was yonder with my masons.

SENMUT.

Summon the Chief Superintendent. *Men rush off to fetch him.* The whole face of this block must be re-cut. This flaw is perceptible with the naked eye. Let the block be removed hence forthwith. The King, Life, Health, and Strength be to Him, cometh immediately. His eye would detect such a flaw from the very plains yonder, verily were it turned and hidden from mortal eyes by the earth. There is naught that can be concealed from the Divine Eye of His Majesty, Life, Health, and Strength be to Him! And what His eye doth not behold, verily, He hears of it forthwith!

OVERSEER.

Lord, it shall be removed, it shall be removed out of sight without delay, this offending one.

He fusses about and collects workmen, who heave the block out of sight.

The Superintendent enters and stands in adoration before Senmut.

SENMUT.

Approach hither, Superintendent of the Workmen. Examine this stone. What seest thou?

THE SUPERINTENDENT.

Lord, there is an ill-cut edge, a workman hath carelessly used his chisel. Alas! Here is a grievous fault, it is sorrowful indeed in my heart.

SENMUT.

And it shall be more sorrowful still on thy back. Is this the manner in which work is carried on in my absence? Is it thus that thou dost fulfil thy duties? Forsooth, I will have the lot of you whipped for this thing.

They all cringe and bow humbly. Have this block removed from the view of His Majesty, Life, Health, and Strength be to Him, and let no man cease work until the stone is re-cut and in condition to be raised into position. If this is done to my satisfaction ere I leave this place thou art excused, else ye shall all go to the quarries, and I will appoint others in your places, men who discharge their duties with more care and greater efficiency. Begone.

SUPERINTENDENT.

Lord, it shall be done. We will do it. Thy wrath shall be appeased. Such work shall be done as was never done in time past.

They withdraw, bowing humbly, and hasten frenziedly with threats and blows of their staffs to get their workmen on to their work.

The Chief Prophet appears, and greets Senmut with a ceremonial bow.

THE CHIEF PROPHET.

Come, Come in peace, mighty Prince. I stand before thee to receive thy desires.

SENMUT.

Are all things in readiness for Peraa, Life, Health, and Strength be to Him?

THE CHIEF PROPHET.

All is prepared. All is ready. We await the coming of the Good Goddess in pureness of heart. Purified are we in our bodies, purified in our souls.

SENMUT.

It is well. Ye are instructed in all matters? Each man knows that which he must do? All is ready for the ritual of the God? There is no matter in doubt? If any man errs in any wise his punishment shall be even as thou knowest.

THE CHIEF PROPHET.

Lord, all are well instructed, all the purifications have been performed. There shall be no offence.

SENMUT.

Go, see to thy preparations yet again. There must be no cause of complaining. Let all thy priests know

of my wrath should there be any imperfection in the ritual.

The Chief Prophet withdraws.

There is a sound of horses' hoofs and a shouting of heralds calling "Hapuseneb," "Hapuseneb," and this great official enters in his chariot, attended by many runners. He descends and greets Senmut.

SENMUT.

Thou comest in haste. Hast thou not come from the Court, Life, Health, and Strength be to it?

HAPUSENEB.

Nay, I have been engaged on the Eternal House of Peraa, Life, Health, and Strength be to Him, yonder in the hills. I feared lest I should not be here upon the hour.

SENMUT.

Thou art just in advance of His Majesty, Life, Health, and Strength be to Him. See where the Royal Procession comes yonder. How progresseth thy work? Are all things even as thou wishest in this matter?

HAPUSENEB.

Thou must accompany me thither presently, and give me thine advice. Forsooth, it hath been a grievous undertaking. I struck bad rock almost at once, and whichever way I cut still it was the same. Four hundred cubits have I penetrated into the mountains.

SENMUT.

Four hundred cubits! The like has never been seen! Sayst thou that a man may walk over two hundred paces into the mountains, and yet not reach the tomb-chamber?

HAPUSENEB.

Even so. So great a depth hath never before been achieved. Thou must come and advise me on this work. The difficulties are very great, they cause me much care; they are grievous, exceedingly, exceedingly.

SENMUT.

It shall be a joyous thing for mine eyes. Verily, I shall accompany thee with all eagerness of heart.

HAPUSENEB.

Hast thou not lately completed a new image of His Majesty, Life, Health, and Strength be to Him, which the Good God comes even now to inspect when the service is ended?

SENMUT.

Yes, forsooth! I had forgot. Thy talk of this wondrous work of thine put the thought from my head. I had intended to ask thy views on it. Thy taste weighs heavily with me in these matters, and Peraa, Life, Health, and Strength be to Him, holds thine opinion in the highest esteem. See, it is here.

He leads Hapuseneb to a newly-cut bas-relief of Hatshepsut, near which artists are still at work with paints and implements for polishing, grinding the stone in rough places, chiselling, measuring, etc.

I think highly of this work. What sayst thou? I myself have worked at the design of it. No care hath been spared in its working. Methinks it is my finest hitherto.

HAPUSENEB.

Truly, truly, I like it well. It rejoices my heart exceedingly, exceedingly! Indeed, it is a noble representation of the Good Goddess. By my life, I give thee my congratulations. The imagination of it is superb, it is a magnificent conception, and the work is excellent.

SENMUT, *delighted.*

Thinkst thou not so? Verily, I do believe it. I am rejoiced concerning it beyond saying. Thinkst thou His Majesty, Life, Health, and Strength be to Him, will give me praise for it?

HAPUSENEB.

The like of this work hath not been done since the beginning. Verily, it is better than the work of the old period before the Asiatics. In the time of the Good Gods, Yamounemhati and Senusert, the equal of this was not achieved at any time. Thou hast indeed done

a marvel that shall not cease out of the Land for evermore. Verily, I do congratulate thee from my heart. It is indeed well that such things be achieved in our time. His Majesty, Life, Health, and Strength be to Him, will be overjoyed. Would that I had achieved such a work for the Good Goddess! It is as noble a thing as the best work of the men of old in the days of the building of the Pyramids, beneath the rule of the blessed Gods Khufui and Khafri'a.

SENMUT.

Verily, I believe that it is. I am delighted at thy praise, exceedingly, exceedingly. Thou hast done such noble works thyself that thou canst praise without jealousy and without flattery. The King, Life, Health, and Strength be to Him, will be pleased beyond everything at this work.

HAPUSENEB.

Thou hast caught the masterful air of the Good Goddess unto perfection, the proud air that no man dare gainsay, the nose is exquisite, so powerful and yet so delicately arched, the strong lips so well-controlled, the firm chin, the sense of humour about the corners of the mouth of the Beautiful God. All the blessed nobility of the Divine Face is in this image, thou hast caught the mastery and noble manliness of His Majesty, Life, Health, and Strength be to Him, and yet [*in a whisper*] how skilfully hast thou diffused everything with the feminine charm of the Good Goddess! It is fair indeed, this image of thine. Thou hast portrayed the blessed character of the Divine Woman even as thou hast portrayed Her beautiful form!

SENMUT.

Such was my aim. I spared no pains. Is there aught with which thou canst find fault?

HAPUSENEB.

With the face, no. In thine earlier portraits thou madest the face too fierce, too coarse, methought, in thine effort to make all things masculine as His Majesty, Life, Health, and Strength be to Him, willed at all costs should be done. Here, there is not this imperfection,

but methinks the breadth of the shoulders and the lines of the body are broad and stalwart even for a man, whereas the Good Goddess Herself is divinely shaped in all Her limbs.

SENMUT.

Thou sayst truly, Hapuseneb. Howbeit, it is the will of His Majesty, Life, Health, and Strength be to Him, that He should be so represented, as thou knowest. Therefore no great care was lavished save on the face and head. For the rest I employed the usual formula which pleases Peraa, Life, Health, and Strength be to Him!

HAPUSENEB.

In my work in the temple of Yamoun, where His Majesty, Life, Health, and Strength be to Him, wishes to be represented as a woman behind Her Lord, Tahutmosis, the Justified, I have made a charming study of the Good God in the feminine. I would have thine opinion on it, for it is my desire that it be as a counterpart to these of thine here, which are in the masculine.

SENMUT.

Verily, I shall rejoice to behold thy work. I doubt not that it shall prove the equal of this one.

HAPUSENEB.

I think it is good, and I shall value thy views upon it. This is a pleasant representation of the Prince Tahutmosis that thou hast done behind the Good Goddess. Was this by the command of Peraa, Life, Health, and Strength be to Him?

SENMUT.

Verily it was. The Prince grows more restive every day. He is a constant worry to Peraa, Life, Health, and Strength be to Him. He and His Lords are ever devising wars and laying plots for the attainment of greater power, and, doubtless, in their hearts, for the overthrow of His Majesty, which, by the will of the Gods, they shall never encompass.

HAPUSENEB.

Hark unto my words, Senmut! Never have the Two Lands been more at peace. Never hath there been such

prosperity. Never have such blessings fallen upon the people of Tamery as beneath the beneficent rule of the Good Goddess. Never have such marvels been wrought as we have wrought by His Will, Life, Health, and Strength be to Him, through His wonderful plans. Behold this temple of thine, was ever seen its like since the beginning? Verily our power is established now as firmly as the Pillars of the Sky; naught can shake it.

SENMUT.

Howbeit the Good Goddess thinks well to give the Prince ever more duties to perform. He is kept busy with performing religious ceremonies before the people in His capacity as King, that they may see Him and be at peace. But He Himself is seldom at peace, methinks, and the Young Man hath a power and a will that could be dangerous even to His Majesty, Life, Health, and Strength be to Him, Himself. Moreover He loves us little. It were an evil day for us, methinks, when He should rule Tamery without the Divine Woman. Forsooth, I think it is well to keep Him in good temper. Therefore I undertake these portraits of Him with some eagerness.

HAPUSENEB.

There is truth in what thou sayst. He hath a following among the people in spite of all the blessings of the beneficent rule of Peraa, Life, Health, and Strength be to Him! The people have no faith, they are ever inconstant of heart, and know not their blessings. Moreover they love a valiant and warlike Prince, and Tahutmosis is such an one in His every appearance amongst the people.

SENMUT.

Verily, He is such an one as the people ever love, howbeit I do not think He can lead them to any mischief, for our power is indeed established beyond such a danger. By dint of colossal gifts of all precious things the priests are in good mood towards Peraa, Life, Health, and Strength be to Him, though they well know He is a woman. The expedition to the Land of Puanit was a masterstroke of the Good Goddess, never was Her

marvellous wisdom more established than in that great thought, and the giving of all that tribute to Her Father Yamoun. Verily, after such a gift the priests could not but acclaim Her. Hark! Here cometh His Majesty, Life, Health, and Strength be to Him!

There are shouts of "Peraa," "Peraa," and Hatshepsut drives in mounted on a gorgeous chariot of electrum with two magnificent horses, which she drives herself. Her elder daughter Neferuri'a, stands beside her. The harness and trappings are studded with gems, and her Shent-helmet glints and glitters from its gem-studded surface. Attendants rush to the horses' heads, others stand with bent back to aid her descend. Senmut, Hapuseneb, and the rest, smell-the-earth before her. She descends and advances gaily. Other chariots bearing her Princes come to a standstill behind hers, and they come forward.

HATSHEPSUT.

Rise, Princes. We will go celebrate the service for the Ka-soul of My blessed Father, King Aakhoprikari'a, the Justified. But first I would see thy new picture of My Majesty, Senmut.

SENMUT.

Adoration to the Majesty of Peraa! His Majesty appears in the Two Lands risen like Ytumu to suppress injustice and disorder among His people! The whole earth is resplendent with the coming of the Good God, which before His advent was as a desert place! Here is my new representation of Thy Majesty. Behold it! Alas, it is not possible to reproduce on dull stone the perfect beauty of the Divine Form. Were it possible to portray the true splendour of Thy Majesty all men who behold the image would henceforth be blind and see not for evermore, owing to the radiance of Thy Majesty. That which my art could achieve in this thing, that have I done, and what care and much thought could achieve, here behold it!

HATSHEPSUT.

Forsooth, 'tis a splendid work! Senmut, thou hast flattered My Majesty. Thou art a perfect artist, thou knowest unerringly the points to which thou shouldst give prominence in order to reveal the character of Him Whose face thou dost portray. Moreover thou hast a rare insight into the heart of My Majesty, and thou dost exaggerate nothing, which were a fault abhorrent to My heart. I am very well pleased with thee. I love thee well, for this beautiful work. It shall not cease out of the Land for evermore, and thy name shall be in the mouths of all men without ceasing. Behold! I will give thee this on account of the great love which I bear thee in My heart. Thou art very dear unto My Majesty.

She unfastens a jewelled collar from her neck, and hands it to him. He kneels to receive it, beaming with pride and delight.

Thou shalt be Chief Steward of Yamoun, and Overseer of all the works of the House of Silver, I will bestow upon thee the title of Conductor of every Handicraft of My Majesty, and I will cause that thou be raised to be Chief of the Prophets of Montu in Ynu of the South. Let thy workmen who executed this be brought before Me presently that I may reward them.

SENMUT.

The beneficence of Peraa is beyond speaking! The love and adoration which is in the heart of Senmut, the Favoured One of the Good God, towards his beloved Lord, surpasses the capacity of his heart for declaring of his joy for these blessings and favours of Peraa. . . .

HATSHEPSUT, *interrupting him, with a faint note of emotion.*

Come, I know thy love and all men shall see it for evermore in this temple thou hast built at My command. I will have a statue made of thee and will give thee permission to consecrate it to Me for the Life, Health, and Prosperity of My Majesty. It shall be placed in the temple. Follow Me, We will perform the worship of My blessed Father, for the satisfaction of His Ka.

SENMUT.

This favour hath never before been bestowed upon any man since the beginning, never, never was the like done for any man since the time of the ancestors! Verily, this is an honour without equal in the Entire Land!

He follows Hatshepsut and her lords, overflowing with pride and joy, hardly able to resist the temptation to dance and wave his arms as he goes.

PART IV.

SCENE V.

THE HALL OF PILLARS.

Hatshepsut enthroned, her Princes around her.

HATSHEPSUT.

Hapuseneb. *He stands before her.* Thy report for this day.

HAPUSENEB.

All is well in the affairs of the Two Lands. All the Ministers have sent in their reports. I have examined them. I have read all of them. There is naught worthy of the notice of Peraa.

HATSHEPSUT.

The priests under thy charge, is there peace amongst them? Are their hearts turned towards My Majesty in love?

HAPUSENEB.

I have to inform Thy Majesty that there are efforts being made to turn their hearts from their love for Peraa towards the Majesty of King Menkhopriri'a, the nephew of Peraa. There are some discontented ones who would be ruled by His Majesty alone, being ungrateful of heart and not realising the blessings beyond saying which have fallen upon them during the rule of Thy Majesty. I have taken measures for the removal of these men of evil heart.

HATSHEPSUT.

There is no further news concerning the unrest reported in the land of the miserable Kush?

HAPUSENEB.

There is naught further. It is doubtless but a local dispute among the chiefs of the Anu of Khenthunnofri, which the troops of the Royal Son of Kush will shortly quell.

Heralds are heard announcing "King Menkhopriri'a," "King Menkhopriri'a," the curtains are drawn asunder and Tahutmosis enters, followed by his Princes. Tahutmosis walks up to Hatshepsut, greeting her with the attitude of adoration. His Princes smell-the-earth.

HATSHEPSUT.

Come, Come in peace, Tahutmosis! What can My Majesty do for the satisfaction of thy heart?

TAHUTMOSIS, *in cold almost truculent tones.*

It has been reported unto me that there are signs of grave unrest among the wretched Kush in the South. It is not fitting that these blasphemies go unpunished. I demand of Thy Majesty that orders be given for an expedition to be made ready, and that it be handed over unto me that I may lead it into Kush to chastise these impious ones that show signs of insurrection.

HATSHEPSUT, *in honeyed tones.*

Verily, thy care and anxiety for the safety of the Land is dear unto My heart. It is a noble thing in thee, truly, that thou wouldst act thus promptly and valiantly. But I must tell thee that thou hast been ill-informed, for the unrest of which thou speakest has already been suppressed. It was but a local dispute between the chiefs of the Anu of Khenthunnofri, and the troops of the Royal Son of Kush have settled this matter without difficulty.

TAHUTMOSIS, *icily.*

Majesty, my information is otherwise, and it is both trustworthy and recent. There will never be peace established among these miserable Kush until they are chastised. I request that Thou give orders for the expedition even as I have already demanded of Thy Majesty.

HATSHEPSUT.

In thy anxiety for the safety of thy people, methinks thou art over-hasty, Tahutmosis. It is not fitting that My subjects be attacked when there is no cause, which up to the present there is none. Besides, such an expedition were an expense as considerable as it is

unnecessary. All men are at peace within My dominion and thine, all men rejoice and are full of love towards their Lord while I sit upon the Throne of Horu among the living. All men obey My word from the land of the miserable Kush in the South unto the islands of the Very Green in the North, and from the mountain of Manu in the West unto the marshes of Asia in the East. I will have no war, all men are at peace beneath My sway. I protect My people with the power of My Serpent-Diadem. Be thou also at peace. Thou shalt perform all the ritual for this forthcoming month as King of the Two Lands, that the people may behold thee and love thee even as I do. Thus shalt thou fulfil all the duties of the King of the Two Lands in peace, bringing blessings and prosperity on thy people on account of thy piety and the love the Great Gods will bear thee for those holy works.

TAHUTMOSIS.

I am no longer a child, Majesty, that Thou canst put me off thus with the performance of divine services and royal ceremonies, flattering me with the acclamation of the people. As King of the Two Lands Associated with Thee on the Throne of Horu it is my right that I lead my army when I so desire, protecting my people, suppressing disorders, and enlarging the dominion over which I rule. I demand once again this expedition from Thy Majesty.

HATSHEPSUT.

Bitter is it unto My heart to refuse thee aught that thou dost request of Me, beloved nephew, but in this thing I must say thee nay, for it is a frivolous and a wanton desire on thy part which would involve much suffering and disturbance of the peace and prosperity which the Two Lands have enjoyed since they have lain beneath My sandals in gladness of heart for more than fifteen years, the like of which have never been seen since the beginning. Verily, thou must content thee in the works of peace yet awhile, until there be true need of thy warlike ambition.

TAHUTMOSIS.

Well Thou knowest, Majesty, that there is need of it

now, but Thou art afraid to trust an army to my charge. Thy courage is greater than Thy faith, and Thou wouldst sooner lead an army Thyself into battle than trust me with a battalion of soldiers who might claim allegiance unto me rather than unto Thee. These fifteen years of which Thou dost boast so proudly are years of sloth of which Thou hadst rather be ashamed. The people grow soft and idle, weak and unaccustomed to the use of arms, different indeed to what they were of old time ere Thou hadst gained the chief power in Tamery. I have sought to counteract this spirit since I was a child, and I have borne me in patience these many years beneath Thy sway, but I warn Thee, Majesty, the time for playing with me and putting me off is near its end; methinks there is danger threatening the Two Lands from the people of Kush, and my will shall be seen in the Land on that day. Verily, it shall be as a consuming flame among the people, and I bid Thee beware lest it consume more than Thou wouldst wish, so that Thou find Thyself in all Thy Majesty cut off by its blaze from that o'er which Thou dost rule. It were wisdom in Thee to save Thyself while yet Thou mayest, for Thou art not so secure as Thou dost imagine and as Thy courtiers would persuade Thee. Men love not the yoke of a woman about their necks, even though She wear the garments of Montu Himself, when a man stands before them urging them to taste the glory of war.

He turns and strides angrily from the room, followed by his Princes. There is a long silence.

HATSHEPSUT.

It is My Will that this mood of My nephew be turned to satisfaction and love, be the cost what it may. What sayest thou, Hapuseneb?

HAPUSENEB.

It were wise in Peraa. His Majesty is not such that His wrath may be left to run its course with impunity to Thy Majesty, little as is the mischief He can do to Peraa owing to the great love which the people have for the King in their hearts.

HATSHEPSUT.

What is thy counsel?

HAPUSENEB.

That at all costs His Majesty be not given soldiers to command. That were the one course of real danger to the Sovereign of the Two Lands.

HATSHEPSUT.

Fear thou not. I had rather go Myself than that He should have an army with which to defy all men. Methinks He shall be wedded to My elder daughter, the Hereditary Princess Neferuri'a; that shall divert His mind and restore Him to peace and love towards My Majesty.

THE PRINCES.

The thought of Peraa is full of wisdom.

HATSHEPSUT.

Senmut, what sayest thou?

SENMUT.

That Peraa knoweth the human heart, and can read it as an open book. I am one who has had access to all the writings of the prophets. There is nothing which I do not know of that which has happened since the beginning. But Thy Majesty knoweth more than I. The scheme of Peraa is adapted unto perfection for the curing of this distemper, for the beauty of the Hereditary Princess, whom I have reared, is beyond speaking, and His Majesty loves her well.

HATSHEPSUT.

Methinks He doth. It hath been observed by My Majesty. Tahutiy, thou dost concur in this decision?

TAHUTIY.

Majesty, it is the perfect moment when this should be performed. They are of an age. And there is still unto Thy Majesty another fair daughter for another such emergency, when Thy nephew shall next suffer from such a grievous distemper.

HATSHEPSUT, *ironically.*

Verily, thou speakest truth. Services and public ceremonies no longer pacify His Majesty, so perforce I must soothe Him with My daughters, else He will work

mischief. Would that I had a more plentiful supply of them to dole out unto Him when He is displeased!

The Princes laugh merrily.

This shall be done. I have also another decision to make known unto ye. I have it in My heart to make a beautiful present unto My Father Yamoun, the most beautiful present that My Majesty hath yet made Him, that He may grant unto Me Life, Prosperity, and Health, very many years of Life, and Sed-Festivals without number. Also I would achieve a great work that shall not cease out of the Land for evermore, in commemoration of My Sed-Festival which approacheth. There are but seven months ere the celebration of My apotheosis, and I would give unto My Father Yamoun two fine obelisks, the like of which have never been seen, for His Temple in Uast. They shall be of greater height than any that have been in the Land since the beginning, and they shall be covered entirely with electrum of the best of the highlands, that the Entire Two Lands may be resplendent with their rays. Senmut, thinkst thou that thou canst accomplish this work if I give it into thy charge?

SENMUT.

The word of Peraa shall be accomplished in the time if it is within the power of man to accomplish it. No care shall be spared. As many men as can be applied to the task without congesting the labour on it shall be set to work immediately, and all things shall be prepared for the transport of the beautiful obelisks from the quarries in the South. I myself will journey to Ybu to superintend the execution of this work; I myself, with my own eyes, will see that it is accomplished.

HATSHEPSUT.

Then see to it that these beautiful stones are cut from the mountain. Let there be no flaw in them anywhere. They shall be all of one piece without join or division. And for their transport to Uast all things shall be made ready. Get ye sycamores from the whole Land, and commence the work of building a very great boat, perfect in all things, to carry these stones. Orders shall

be given that the whole army proceed to the quarries in order to load the two obelisks at Ybu. Many vessels shall be sent thither manned by as many as a thousand men in order to tow this beautiful gift from thence to Uast, to the Temple of Yamoun, Lord of the Thrones of the Two Lands. Verily, the like of this work shall never have been done by any King for His Father since the beginning, and He will reward My Majesty for this beneficent deed with Life and Prosperity for evermore.

SENMUT.

It shall be done, and the glory of it shall never cease from the Land. Moreover, the love which the priests of Yamoun shall bear Thy Majesty owing to this thing shall be as never before for any King since the time of the ancestors. Verily, there shall be very great love towards Thy Majesty in the hearts of these priests eternally and for evermore!

HATSHEPSUT.

Exactly, and let Me hear no more of the disloyalty of these Prophets of thine towards My Majesty, Hapuseneb, after this beautiful gift which shall shine in men's hearts without ceasing, eternally.

HAPUSENEB.

There shall be no longer any disloyalty towards Peraa throughout the Entire Land after this thing, for its beauty shall satisfy all men.

HATSHEPSUT.

Tahutiy. Thou shalt supply the electrum for these My obelisks. I leave this work in thy hands. See to it that it is of the best electrum of the highlands, and that they are covered in it completely, so that their rays shall shine like the Solar Disk throughout the whole length of the Two Lands.

TAHUTIY.

Majesty, it shall be done. Thy servant shall do it, and add this great deed unto his fame. The electrum shall be measured in bushels like corn. Verily, it shall be as never before was seen since the beginning!

HATSHEPSUT.

Ynebni, Chief of the Archers, stand before Me. *He does so.* See to it that thy soldiers are despatched to the quarries in the South with all speed, that they may load these obelisks when they are cut from the mountain.

YNEBNI.

Majesty, it shall be done. I shall take them thither myself, and command them in this work.

HATSHEPSUT.

So be it. This shall be the highest point in the splendour of My glorious reign. The height of these beautiful obelisks shall penetrate the heavens and shall bear witness unto the fame of My Majesty forever in the Sky, even as it shall be in the mouths of all men upon Earth without ceasing for evermore. For My heart is the God of Intelligence, and My head is that of My Father, and I have entered into His designs . . . . *Suddenly putting aside her dreams of glory as a builder, and becoming abrupt and business-like* . . . Let the reports of the Judges be read to Me and I will pass judgement on all offenders found guilty. Thereafter I will deal with the Petitions. Let there be haste, for it is late. My nephew is too far displeased to relieve My Majesty of the more trivial cases. Tahutiy, do thou proceed. . . .

PART IV.

SCENE VI.

THE OFFICE OF SENMUT.

A lofty apartment with gaily decorated walls. Beyond a low balustrade lies his garden, reached by a short flight of steps. This garden is a highly artificial structure, in which are tanks of water on which lotus blossoms float, palm-trees planted round them, fig-trees, and flowering shrubs. Rows of vines on trellis-work take up the centre of the garden, with paths between each row.

Senmut is seated on a great chair, a table before him on which are rolls of papyrus, writing implements, seals, a slate for crushing and mixing paints, and diverse plans and drawings.

Clerks and draughtsmen sit working at either end of the table. A row of clerks and superintendents of various branches of craftsmen and labourers stand before him in adoration.

His Chamberlain stands at one side ceremonially managing the proceedings.

SENMUT, *in rapid commanding tones, no longer diffident as before Hatshepsut, but stern and authoritative, admitting of no answer from anyone.*

This work is a task the like of which has never before been attempted. There are but seven months ere all must be completed. And in that space of time these two great obelisks measuring 108 cubits according to my designs must be cut from the mountain and transported to Uast, there to be engraved and covered with electrum, to be set up in the Great Hall of the King Aakhoprikari'a, the Justified, between His two pylons. Ere they can be erected in this Hall a row of pillars must be demolished, and the roof taken off the court. For all this there are but seven months. The like of this hath never before been attempted since the beginning, but it must be done, for it is the Will of His Majesty,

Life, Health, and Strength be to Him, and whatever He commandeth that thing must come to pass forthwith.

All are astounded at the task that is laid upon them.

AN OFFICIAL.

Master, thy orders shall be carried out. No labour shall be spared. The work shall not cease by day nor by night until it is finished.

SENMUT, *addressing one official.*

I myself will proceed immediately to the quarries in the South Country to select the stones and superintend the work. Let my barque be made ready. I sail this day ere the sun sets behind the mountain of Manu in the West.

The man bows and backs out of his presence, adoring. Senmut addresses another.

SENMUT.

Haste thee with all speed, do not pause till thou shalt have arrived thither. Let all be prepared for the commencing of this work on my arrival.

The man bows and withdraws. Senmut addresses another.

SENMUT.

Let extra workmen be levied and transported thither without delay. Here are the numbers I require, and the districts from which they shall be drawn.

He bows and withdraws. Senmut addresses another.

SENMUT.

Here are the orders for the troops, that they proceed to the quarries for the loading of the obelisks. The Royal Seal and that of the Commander have been affixed. See that this is carried out with all speed.

He bows and withdraws. Senmut addresses another.

SENMUT.

Here are the dimensions of the vessel which shall be constructed to take the stones. The best sycamores of the whole Land shall be used; the stones shall lie end to end so that the vessel may be as narrow as possible that the navigation shall be the less dangerous. The centre support from bow to stern shall be sevenfold, for the strain will be severe. The broad ends of the obelisks shall lie in the centre, and the weight be relieved by

ropes from the truss round the bases. Take these plans to the Master of the Ship-builders in the Royal Ship-yards, and superintend the work. The vessel shall set forth at the earliest date possible, all labour shall be diverted to this work.

He seals the clay seal of the document, and gives it to his Chamberlain, who hands it to the man addressed, who adores and withdraws. Senmut addresses another man.

SENMUT.

See to it that thirty strong ships be selected and despatched with this vessel, each having a capacity for thirty-two oarsmen, to tow the obelisks, when loaded, from Ybu to Uast. They shall be cabled to the barge in three rows of ten vessels. All is set forth in these plans. See that each vessel is manned by sturdy sailors, let every man be examined ere he be chosen, for the strain on each will be heavy and the work of long duration, and let the officers in command be men of experience, having skilled pilots and steersmen under their command.

He seals a document, and hands it to his Chamberlain, who gives it to the official. The man adores and withdraws. Senmut addresses another.

SENMUT.

Thou hast charge of all matters of ceremony, the Royal vessel shall accompany the procession on its journey, the emblem of the King, Life, Health, and Strength be to Him, in position on the throne, that the Divine protection be present before the eyes of all men throughout.

The man adores and withdraws. Senmut addresses another.

SENMUT.

Thou shalt see that all things are made ready for the disembarkation at Uast. Let there be no error in anything. Let everyone know his duty, for His Majesty, Life, Health, and Strength be to Him, will doubtless bless the arrival with His Divine Presence.

The man withdraws adoring. Senmut addresses another.

SENMUT.

Here are the instructions for the removal of the columns in the Temple of Yamoun to make way for the raising of the obelisks. See that this is accomplished with all speed. Let all things be made ready for the great work of placing them in position.

The man receives the document from the Chamberlain, and withdraws adoring. Senmut addresses another.

SENMUT.

Let skilled artists be prepared for the cutting of the inscription. His Majesty Himself, Life, Health, and Strength be to Him, is composing the beautiful words of dedication which thou shalt inscribe on these obelisks. They will be given thee in due course. Let the work be of the best. Let there be very great care. Let no error be committed in this work else my wrath shall be terrible in the beholding.

The man withdraws adoring. Senmut addresses another.

SENMUT.

Let my personal necessities be sent on board immediately. Let all things be considered for my comfort and the satisfaction of my heart. It is my will that I be well attended during this expedition. Let all things be ready that I may set forth within an hour.

The man withdraws adoring. Heralds approach, appearing from the garden, announcing "The Hereditary Princess, Neferuri'a."

Neferuri'a, a beautiful slim girl of about sixteen years of age enters, attended by some women. Senmut rises to greet her. The remaining men depart.

NEFERURI'A, *gaily.*

Busy giving orders for Mother's obelisks, dear father-tutor? Shall I help thee?

SENMUT.

Alas, thy help has come too late, little Majesty! How I had benefited by thy intelligence hadst thou come earlier! All is now arranged. All orders are given,

all plans drawn up, and I myself set forth within an hour.

NEFERURI'A.

Would that I might come with thee! *Taking his hand and putting it round her waist.* Wilt thou take me with thee into the South Country, dear Nursie?

SENMUT.

Dearly would I love to have thee, Neferu, if it were the Will of the Horu, Life, Health, and Strength be to Him!

NEFERURI'A.

The Horu, as thou callest Her, Life, Health, and Strength always has been and always will be to Her—as Tuty says—won't let me. Says I must be wedded to His Majesty. What has He been doing to force her to this sudden decision?

SENMUT.

What has He been doing? Why, raging with love of thee, what else? It is feared His Majesty will consume the Two Lands with His fever if He have thee not forthwith.

NEFERURI'A.

Nay, there is something behind thy words, tell me not otherwise. But I know thou art ever a close-holder of Royal secrets, and I would not have thee otherwise lest some day thou shouldst betray mine.

SENMUT.

How likes my Royal Daughter the thought of her marriage?

NEFERURI'A.

I love Tuty very much, all except one thing. Don't think he loves Mother as much as I do. Why doesn't he love Mother, Nursie?

SENMUT.

His Majesty knows that better than I do, little Majesty. He will tell thee, I doubt not, if thou ask him.

NEFERURI'A.

Tuty's very naughty about Mother. Tuty's not got a good temper, I think. He gets very angry sometimes, and swears at people.

SENMUT.

Thou must cure him of all such distempers when thou art his wife. And above all thou must make him love Mother, Life, Health, and Strength be to Her, even as He loves thee, little Majesty.

NEFERURI'A.

I'll try. Indeed, I shall make Him love Her.

SENMUT.

What hast thou in thy hands? A document for me?

NEFERURI'A.

Mother's inscription for the obelisks. I helped Her compose it. Some of it is very beautiful. I'll read thee a passage. *Opening the papyrus and reading:*

"Yamoun, the Lord of the Thrones of the Two-Lands, He has granted that I should reign over the Black Land and the Red Land in reward for this. There are no rebels toward Me in all the lands, all the countries are subject unto Me. He hath made My bounds as far as the limits of Heaven. The course of the Solar Disk is at My service, He hath given Me that which is in His possession, for he knows that I shall offer it to Him, I His Daughter, the True One Who glorifies Him, achieving that which He commanded, for I am conscientious towards My Father, I the Living, the Steadfast, the Strong, upon the Throne of Horu of the Living, like Ri'a, forever."

Isn't that splendid? Won't that look beautiful when it is carved on the obelisk?

SENMUT.

Verily, His Majesty, Life, Health, and Strength be to Him, has a most beautiful and grandiloquent style of composition, well-fitting His great personal attainments.

NEFERURI'A.

Nursie, Mother says that the blessed God Yamoun is Her Father. Is that true?

SENMUT.

Verily. Would She declare it else? Hast thou not seen the pictures of Her birth which I have had cut on the walls of Her Temple, the "Most Splendid," at the

bidding of Her Majesty, Life, Health, and Strength be to Her? On the walls of Her Temple which I have erected for the welfare of Her Ka-soul are engraved all the events of Her blessed reign from Her birth until now, in order that Her marvellous deeds may not cease out of the Land for evermore. Thou hast beheld them oft. I have shown them to thee and explained them, moreover thou hast performed the service oftentimes with His Majesty.

NEFERURI'A.

But Mother often speaks of another Father, Whom She says was a very great King, my Grandfather, Aakhoprikari'a, Tahutmosis, the Justified, Who ruled over Tamery and waged mighty wars in days gone by. Him She loves beyond anything. She performs the ritual for His Ka-soul every day, and gives Him offerings, weeping for Him for long periods of time, though He was summoned to the Sky before I was born. How may one have two fathers?

SENMUT.

It was the spirit of the blessed God Yamoun that entered into the Good God Aakhoprikari'a, the Justified, when He begat Her Majesty, Life, Health, and Strength be to Her; therefore is She His Daughter as well as the Daughter of the King of the Two-Lands, Aakhoprikari'a, the Justified.

NEFERURI'A.

How does She know the spirit of the blessed God Yamoun entered into Her Father when He begat Her? She was not yet born.

SENMUT.

Thou dost ask too many questions, little Majesty. These matters concern the prophets. The blessed God Yamoun hath proclaimed Her His Daughter, Life, Health, and Strength be to Her!

NEFERURI'A.

Wish I were the Daughter of Yamoun, too!

SENMUT.

Perhaps thou art. Some day He may claim thee.

NEFERURI'A.

What fun! I do hope He does! Wish I was coming with thee, though, Nursie. See all the men cutting out the beautiful obelisks in the quarries, and steer the boat when they bring them back to Uast. Couldn't I come if Tuty came too?

SENMUT.

His Majesty does not love me as thou dost, Daughter beloved.

NEFERURI'A, *angrily*.

He shall love thee. I'll not wed Him else. I'll wed no one who loves not my old Nursie. . . . Who shall give me my lessons when thou art away? We are at such an interesting chapter of the ancient text thou art reading with me. When thou hast returned I shall have forgotten it.

SENMUT.

Yahmase shall instruct thee in the wisdom of Ptahotpu the ancient sage. Ere I return thy wisdom shall be greater than that of any one in the Two Lands.

NEFERURI'A, *indignantly*.

Ptahotpu! That pompous old moralist of past ages who propounds platitudes as though they were the words of Tahuti!

Imitating a very old man making a momentous remark.

"If thou be powerful, make thyself to be honoured for knowledge and for gentleness. Speak with authority, not as if following injunctions, for he that is humble falleth into errors. Exalt not thine heart that it be not brought low. Be not silent, but beware of interruption and of answering words with heat. Put it far from thee; control thyself. The wrathful heart speaketh fiery words; it darteth out at the man of peace that approacheth, stopping his path." . . . or "Be thine heart overflowing; but refrain thy mouth. Let thy conduct be exact whilst amongst nobles, and seemly before thy lord, doing that which he hath commanded. Such a son shall speak unto them that hearken unto him; moreover, his begetter shall be blessed. Apply thine

heart, what time thou speakest, to saying things such that the nobles who listen declare, 'How excellent is that which cometh out of his mouth!'"

I know all his wisdom, I have heard it oft, and been made to learn it by heart too. It is dull stuff.

SENMUT.

There is much that is rare and wise in the old sage, nevertheless. *Quoting Ptahotpu.* "Let not a Prince be hindered when he is occupied, neither oppress the heart of him that is already laden. For he shall be hostile toward one that delayeth him, but shall bare his soul unto one that loveth him. The disposal of souls is with God, and that which He loveth is His creation. Set out therefore, after a violent quarrel; be at peace with him that is hostile unto thee his opponent. It is such souls that make love to grow," . . . or, on a different subject, "Follow thine heart during thy lifetime; do not more than is commanded of thee. Diminish not the time of following the heart; it is abhorred of the soul that its time of pleasure be taken away. Shorten not the daytime more than is needful to maintain thine house. When riches are gained, follow the heart; for riches are of no avail if one be weary." This is great wisdom. He was a mighty Prince in his day, too, and of the Royal blood of Ri'a.

NEFERURI'A.

And as old as Dedi the magician of King Khufui in the days of the building of the pyramids. He says himself: *giving her impersonation of Ptahotpu propounding his aphorisms,* "O Prince, my Lord, the end of life is at hand; old age descendeth, feebleness cometh, and childishness is renewed. He that is old lieth down in misery every day. The eyes are small, the ears are deaf. Energy is diminished, the heart hath no rest. The mouth is silent, and he speaketh no word; the heart stoppeth, and he remembereth not yesterday. The bones are painful throughout the body; good turneth unto evil. All taste departeth. These things doeth old age for mankind, being evil in

all things. The nose is stopped, and he breatheth not for weakness, whether standing or sitting."

SENMUT, *laughing.*

Thou art a naughty and irreverent child, Neferu. Anyway, His Majesty, Life, Health, and Strength be to Him, thy Mother, will give thee wise lessons in history.

NEFERURI'A.

I love Mother's lessons. She knows everything that ever happened in the Two-Lands, and makes it all so exciting and thrilling, but sister Hatshepset-Merytri'a will keep on interrrupting her all the time and asking questions. . . . How long wilt thou be away, Nursie ?

SENMUT.

Nigh on six months, I fear me, little Majesty.

NEFERURI'A.

Why so long ? I should have thought obelisks could be cut out in a fortnight. Anyhow, Tuty and I will come a day's journey to meet thee on thy return.

SENMUT.

I shall be rejoiced indeed to see thee, Daughter beloved ; and if thou dost bring His Majesty also, I shall indeed be overcome with the joy of it !

NEFERURI'A.

Of course I will bring him. He shall do everything I ask him when we are wedded. Read me a story, Nursie dear, before thou settest out.

SENMUT.

Sweet one, I must make haste. I have not the leisure ; howbeit, I should love well to read to thee a story.

NEFERURI'A.

Please, Nursie. Just a short one. Thou needst not have such haste as all that. Thou wilt have plenty of time. Just one little story ere thou leavest me for all these long weeks !

SENMUT.

Well, let it be a short one indeed, and I will read it thee. What wilt thou have ? The Adventures of Sanehat in foreign lands in the days of the blessed King Senusert ?

NEFERURI'A.

Nay, I know that one too well. Read me the story of the Shipwrecked Sailor who was wrecked on a desert-island and was protected by the great Sea-Serpent.

SENMUT.

So be it. I will read thee that one ere I go.

He takes a papyrus from a long row of vases in which they lie on a table, and seats himself on his chair.

SENMUT.

Where wilt thou be seated, little Majesty?

NEFERURI'A.

On thy knee, Nursie dear, that I may follow thy reading and see thou dost not miss bits out as thou wouldst do if I did not keep a keen watch on thee.

SENMUT.

Thou art a sly little Princess. Come, seat thee on my knee, so. I shall begin here.

He unrolls a piece of the papyrus and begins to read.

The sailor then answered, "I will relate to thee something like that which took place, happening to me myself. I was going to the mines of the living King. I was going down to the Very Green in a boat of cubits 150 in its length, cubits 40 in its breadth, sailors 150 in it of the choicest of the Black Land. They had seen the heaven, they had seen the earth, bold were their hearts more than lions.

"They foretold the wind ere it came, the hurricane ere it happened. The wind came forth while we were on the Very Green ere we reached land. The wind being raised it made a succession of waves therein of eight cubits height. Behold, the mast, I held on to it. The boat died; those who were in it, never one came out therefrom. But I, I was cast upon an island by a wave of the Very Green. I passed three days, I alone, my heart being my brother. I passed the night in the interior of a shelter of wood. I sought dryness. Then I stretched my legs in order to find out that which I might put in my mouth. Then I found figs and grapes therein, all kinds of splendid roots, berries therein,

together with grain, melons like those which are cultivated, fishes therein together with birds; there was not anything which was not within it. Then I satisfied myself. I gave to the earth on account of the quantity in my hands. When I had cut drift-wood I caused fire to be, I made a burnt-offering to the Gods. Then I heard a thundering noise. I thought a wave it was of the Very Green. The branches broke, the earth trembled. I veiled my face. I found a serpent it was that was coming, belonging to him thirty cubits, his beard it was greater than two cubits, his body was overlaid with gold, his two eyebrows with true lapis-lazuli, undulating forwards.

"It is that he opened his mouth against me, it is that I was upon my stomach before him. He said to me, 'Who brought thee, who brought thee, little one? Who brought thee? If thou delayest in telling to me the bringing of thee to this island I will cause that thou know thyself thou being in ashes and becoming that which is not seen. . . . Art thou speaking to me, and I not knowing it? Is it that I am before thee, and I not know?' Then he took me in his mouth, he carried me to his place of rest. He laid me down without my hurting. I was sound, without anything taken away from me.

"Then he said to me, 'Who brought thee, who brought thee, little one? Who brought thee to this island of the Very Green, both sides of which are in the waves?' Then I answered it to him, my two arms bent before him. I said to him, 'I am one, I was going down to the mines with a commission of the living King, in a boat of cubits 150 in its length, cubits 40 in its breadth, sailors 150 in it of the choicest of the Black Land. They had seen heaven, they had seen earth, bold were their hearts more than lions.

"'They foretold the wind ere it came, the hurricane ere it happened. Each one among them all, bold was his heart, strong was his arm, more than his brother, there was not a fool amongst them. A wind came forth, we were in the Very Green ere we reached land. A

rising of the wind it made a succession of waves therein of eight cubits height. Behold, the mast, I held on to it. Then the boat died, and those who were in it, never one came out therefrom except me. Behold me at thy side! Then I was brought to this island by a wave of the Very Green.'

" He said to me, ' Fear not, fear not, little one, make not sorrowful thy face because thou hast reached me. Behold thou! God, He has given thee thy life. He has brought thee to this island of plenty, which has nothing that is not in it. It is that it is full of all good things. Behold thou thyself about to pass month upon month until thou shalt achieve four months within this island. A boat shall come in, sailors within it whom thou knowest. Thou shalt go with them to the Palace. Thou shalt die in thy city.

" ' Doubly joyful is speaking which he tastes who has overcome evil things. I myself will tell to you similar things which came to pass in this island. I have dwelt within it, together with my brothers, their children amongst them ; we totalled serpents 75, of my children together with my brethren, without my mentioning to thee the daughter of another one, who was brought to me by chance. Then a star came down and this one went forth in flame with him. It happened to her without my being with the consumed ones, I was not in the midst of them. Then I, I was desolated on account of them. I found her as a corpse merely. If thou art strong and thy heart is restored thou shalt fill thine embrace with thy children, thou shalt kiss thy wife, thou shalt see thy house, delightful shall it be more than anything. Thou shalt reach the Palace, thou shalt be in it amongst thy brethren.' Then I myself, I was prostrated upon my belly, I touched the ground before him.

" ' I myself who speak to thee, I shall tell thy fame to the King, I shall impart to Him of thy greatness. I shall cause to be brought to thee perfumes and unguents, oils and balsams, incenses of the temples, such as satisfy every God. I myself shall relate the things

which have happened to me, the things which I have seen by His power. God will be praised for thee in the city, before the council of the Entire Land.

" ' I will slay for thee bulls as a burnt-offering, and I will offer birds, I will cause to be brought to thee barges laden with all splendid things of the Black Land, like as is done for a God who loves people in a distant land unknown to mankind.'

" Then he laughed at me on account of this which I had said, as a thing incongruous in his sight. He said to me, ' You have not much pure-incense, all that which exists is mixed incense. I myself am a lord of Puanit, pure-incense which is in it is mine. That offering which thou sayest is to be brought, the chief product of this island is it. It shall happen when thou removest thyself from this place, never shalt thou see this island which shall become as waves.'

" Then a boat indeed came like that which he foretold before. Then I, I went, I put myself upon a high tree. I recognised those who were within it. Then I went in order to tell it. I found him knowing it. Then he said to me, ' Health, health, little one, to thy house. Thou shalt see thy children ; make a good name in thy city. Behold thou my belongings—they are for thee.'

" Then I placed myself upon my belly, my two arms bent before him. Then he gave to me gifts consisting of pure-incense, perfumes, ointments, balsams, sandal-wood, resin, kohl, tails of fur, great quantities of incense, tusks of elephants, dogs, apes, monkeys, baboons, all splendid things and good.

" Then I loaded it on to this boat. It came to pass that I placed myself upon my belly in order to praise God for him. Then he said to me, ' Behold thyself about to arrive in the Interior in two months. Thou shalt fill thine embrace with thy children. Thou shalt flourish within thy tomb ! ' Then I went down to the shore to the place of this ship. Then I called to the soldiers who were in this boat. I gave praises upon the shore to the lord of this island, and those who were in the boat did likewise." . . . . . .

PART IV.

SCENE VII.

THE ROYAL BARQUE ON THE NILE.

A gorgeous vessel overlaid with gold and electrum, and brilliantly painted with Royal emblems, victorious lions, royal fans, rows of coloured catouches of Hatshepsut, the symbols of Life, Stability, Health, Power, Eternity, the Junction of the Two Lands, the royal uraeus, and the protecting vulture, etc., everywhere; the Eye of Horu on the bow. In a gorgeous pavilion, with the winged-disk over the entrance, lies Hatshepsut supported by leather cushions, her head resting on her hand. At her feet reclines Neferuri'a, her head resting against her mother's knee, while Tahutmosis sits staring gloomily before him, facing Hatshepsut, a frown upon his brow. Two steersmen stand behind the pavilion on the high poop steering the vessel by means of gigantic oars lashed to each side. A double row of oarsmen lean on their oars in the forepart of the vessel, the captain standing in the bow and observing all things that take place on the river before him.

HATSHEPSUT, *dreamily.*

It is a very joyful thing in My heart that I am here thus with you, My beloved children, in peace and satisfaction of heart. The evening is very beautiful, and the peace of all things is soothing beyond everything. In a few moments perchance the vessels bearing the great obelisks which Senmut has cut for Me will be in sight, and our dream will be disturbed. Meantime I am filled with great happiness. Perchance I am growing a trifle old. Old age may be advancing upon Me more swiftly than upon others who have not borne upon their shoulders all the cares of this great empire during these long years. In My youth I loved not thus to lounge

"Great Father-Tutor of the Royal Daughter, Sovereign of the Two Lands, Divine Consort, Neferuri'a."
SENMUT AND LITTLE MAJESTY.

[To face page 196.]

"Given as a favour of the King's presence to the Hereditary Prince, Governor, Steward of Yamoun, Senmut the Justified, Steward of the Female Horu, Usertkau (Hatshepsut), Favourite of the Horu, Khamuast (Tahutmosis III.), when maintaining their monuments for ever, firm in favour with them every day."
Senmut, concerning this statue.

at ease and close My eyes in order to dream, idleness was abhorrent unto Me, and I was ever at work upon some plan that I had it in My heart to execute in the Two-Lands. All the details of My great Temple, the "Most Splendid," in which are recorded all the events of My reign, gave Me endless toil, all My other buildings and expeditions, all My repairs of the ravages of the Asiatics who knew not Ri'a, all my plans for the better organisation of the Two-Lands, and the greater prosperity and happiness of My people, for the acquisition of all beautiful things for the Land, the advancement of all arts and industries, the acquirement of vast reserve wealth in My treasury for future need, the better organisation of the water-supply that there may ever be corn in abundance for all men, and a great surplus in case of famine; all these, in addition to the heavy routine of the government, left Me no leisure, no time for repose and the luxury of such evenings as this one. . . .

NEFERURI'A.

Even now Thou art but awaiting the arrival of Thine obelisks that Thou mayst welcome the achievement of this work with Thine own presence.

HATSHEPSUT.

Thou speakest truth. Even this is a ceremony, but now I await it with peace and sweet dreaminess. Of old I had been pacing the deck, bidding the oarsmen row with their utmost vigour, rehearsing My speech, sketching out plans, giving orders to some minister for some new blessing I had devised for My people. Now I feel that I have performed well nigh all things, and I may rest.

NEFERURI'A.

Thou wilt not long rest, if I know Thee, Mother dear. Thy mood will change and all things will be put into a tumult. The oarsmen will be bidden to row for their lives, all men will be summoned that Thou mayest say unto them some thought that hath arisen in Thy heart, and the Entire Two-Lands will be set in motion with the words of Thy mouth ere the sun has set behind the mountain of Manu in the West.

HATSHEPSUT.

Nay, I think not so. I think not so, beloved daughter.

NEFERURI'A.

I long to see again my dear father-tutor. I would that he were in sight. Thinkst Thou he will be long, Mother dear ?

HATSHEPSUT.

Senmut is kind to thee, little one, is he not ? He loves thee well.

NEFERURI'A.

Of course he loves me, Mother, and I love him more than anyone, except Thee and Tuty.

HATSHEPSUT.

Yea, I know it. Forsooth, he hath loved Me well, too, in his time. Few Kings have had such a servant as he hath been. Ever since I was thy age he hath served Me with faultless fidelity and love. Indeed, but for his devotion to My cause I should never have . . . have . . . , and most of that I have achieved since then hath been his work. I but gave him the plan and the means.

NEFERURI'A.

He hath served Thee better than Thy other Princes ?

HATSHEPSUT.

Nay, hardly better, for all have been devoted and tireless in My service more than praising. They have achieved wondrous things for My Majesty that shall not cease forever. I trust that I have ever rewarded them as they deserve, if that be possible. I have not stinted them in gifts and favours and all tokens of My love.

NEFERURI'A.

They have held great offices under Thee, having all riches, all titles, all fame, all honour, achieving immortal works and handing their names down to those that shall come after. What more can a man desire ?

HATSHEPSUT.

There are other things besides these, Neferuri'a, though these are the breath of life unto such as We. Verily I have had all these, and a crowded life full of great achievements, yet I have not had the happiness

that may be thine who can never hope to do these things again as I have done them, for thou hast something within thy grasp that I have never had, or at most have had for but a few short years of turmoil and agony of soul, self-suppression and pain, for the good of the Land.

NEFERURI'A.

What is this thing, Mother dear?

HATSHEPSUT.

It is love, Neferuri'a.

NEFERURI'A.

Poor Father died so young, did he not? Poor Mother! He robbed Thee thus of Thine only chance of love.

HATSHEPSUT.

It is the burden which the Wife of the King of the Two-Lands must bear when it pleases the Great Gods to impose it upon Her. But He robbed thee also of a great love, My Daughter, a love thou never canst know, one that hath been everything unto Me.

NEFERURI'A.

What meanest Thou, Mother dear?

HATSHEPSUT.

Thou hast no memory of thy Father, so thou canst have for him no love. The love I have for My Father hath been the greatest love that I have known. It hath filled My heart throughout My whole life; and when I pass into the Sky My Spirit shall rejoin My Father among the Shining Ones in the Field of Reeds, and My body shall rest beside His, so that Our Kau-souls may dwell in the same Eternal House for evermore. My Father laid upon Me a great legacy, a heavy duty, a mighty responsibility, because He considered Me, and Me only, fit to take care of that which He loved best of everything He had known, that which He Himself had lived for all His life, this mighty empire which He and His Fathers had freed from the Asiatics and had established beneath Their beneficent rule. I have ever laboured to bear that duty as He would have borne it Himself under the conditions of the moment, and I have ever turned to His example, and sought His help in prayer and worship, seeking an oracle, in times of

distress. The blessed God hath never failed Me, and I have adored Him with unfaltering devotion all these years. This is a love thou canst never know, for thou canst not remember thy Father, Neferuri'a, nor thy Grandfather, nor couldst thou ever have had such a Father since another than He did beget thee.

NEFERURI'A.

Thou art mistaken, Mother. I shall ever bear Thee just such a love as Thou bearest Thy Father, the blessed King Aakhoprikari'a, the Justified.

HATSHEPSUT.

Wilt thou, My Daughter? Nay, I doubt it of thee, much as thou mayest love Me. Only such love can be evoked by one who is more like thee than thou art like thyself. . . . . But My thoughts have wandered far from that I was about to declare unto ye. Tahutmosis, thou didst hear My words concerning the love I bear My Princes?

TAHUTMOSIS, *with sinister meaning.*

I attend every word Thou dost utter, Majesty. Naught that Thou sayest escapes my ear, and naught that Thou doest my eyes.

HATSHEPSUT.

I would have thee love My Princes also, for some day they shall mayhap be thine. They have served Me well. With thine own eyes canst thou see it.

TAHUTMOSIS, *curtly.*

Truly, they have served Thee nobly. It doth not follow therefrom that they would also serve me with such love.

HATSHEPSUT.

I think not so. They served thy Father even as they have served Me. They are faithful to the King. It were only thy lack of love that should make them less eager to serve thee also.

TAHUTMOSIS.

I will endeavour to love them even as I love Thee, Majesty. For Thy sake will I act unto them even as I would act unto Thee.

HATSHEPSUT.

Methinks that were not with such love as should be their desert after the love they have ever shown Me; in their old age I would have them reap the reward of their toil.

TAHUTMOSIS.

Thy Majesty shall see to it Thyself. Thine age is less than is theirs. Why fearest Thou for them thus?

HATSHEPSUT.

Methinks thou hast but small love for these men that are so dear unto Me, for thou hast never loved Me as I have ever loved thee, which is next after the Land that My Father gave into My keeping.

TAHUTMOSIS, *with bitter irony.*

The Land Thou speakest of, Majesty, was given to Thy Father, subject to certain laws and customs, by His Father before Him, and He had it not in His power to dispose of it unto Thee as He willed, without the sanction and approval of those laws and customs.

HATSHEPSUT.

He did that which He considered best for the thing He loved best in the world, and which was His own utterly, to do with what He willed, even as this seal is Mine to do with as I will, for He and His Fathers, Who have had it since the time of Ri'a, had brought it out of slavery and given it freedom, breathing into it once more the breath of Life, bringing it to birth and enlarging it beyond anything that had ever been before. It was His, for He had made it, and He gave it to Me as a sacred charge. And no man can say that I have betrayed the faith that He placed in Me, for in due course I hope to hand it on to thee whom I love dearly, as a sacred charge into Thy keeping, a charge not only guarded and kept safe in My hands but increased and embellished and beautified as was not thought on when I received it into My hands in My youth.

TAHUTMOSIS, *icily.*

There are those in the Two-Lands, Majesty, who would challenge Thy right so to increase and embellish

and beautify that which by law is not Thine so to do with.

HATSHEPSUT, *haughtily.*

There is no law in the Two-Lands save the Will of the King to Whom the Entire Land belongs and every man it contains, as His personal property. That hath ever been so. Wert thou not so ignorant of history thou wouldst know a fact so elementary for one of thy rank.

TAHUTMOSIS.

I have studied history long and earnestly, Majesty, and I find that of old the King was subject to certain laws, and could not leave His heritage to whom He willed, save, by the act of Association, to His son—as the husband of His daughter—and in no case to a woman.

HATSHEPSUT.

In His lifetime, Tahutmosis, thy Father ruled in Tamery. I ruled but as His wife, save that I had greater power than has been the custom, for that My Father had Associated Me in His power while He yet ruled o'er the Two-Lands.

TAHUTMOSIS, *curtly.*

That being so, when He departed to the Horizon there should have been no King save Myself.

HATSHEPSUT.

Thou hadst no claim whatever, My nephew. Only by marriage with My daughter or by Association with Myself hadst thou any claim to the Throne of Horu, for thy mother, the Lady Ysit, was not of the pure blood of Ri'a, nor yet thy Father save through Me.

TAHUTMOSIS, *with a faint sneer.*

Then, now that I am wedded to Thy daughter, Thou dost doubtless acknowledge My right?

HATSHEPSUT.

I acknowledge thy right as King Associated with Myself, and as sole King when I am called to My Father in the Sky. Meanwhile I would give thee a greater share in the government now that thou art of an age to rule wisely, and art a legitimate Sovereign wedded unto My daughter. Thou shalt occupy a throne beside My

Majesty if so thou dost desire, and conduct the administration in concert with Me every day, that thus thou mayest learn all things appertaining unto thine estate.

TAHUTMOSIS, *sarcastically.*

I thank Thee, Majesty. Thy generous consideration fills My heart with pride and joy beyond speaking.

NEFERURI'A, *angrily.*

Tuty, how darest thou! Thou art being rude and ill-tempered to My Mother. I will not have thee speak thus unto Her. She ever loves thee and does thee kind and good deeds, and thou art ever thankless and unloving toward Her. Say thou art sorry, for I will not speak unto thee until thou hast done so.

TAHUTMOSIS.

Nay, thou hadst better not interfere in these matters, Neferu; they concern thee not at all. I am not without respect towards thy Mother.

HATSHEPSUT.

I think he loves Me more than he would show thee, My daughter, I have ever offered him fair argument and fair answer, gratifying his wish when I might, and giving him My reason for denying him when I might not. Let us continue in peace. The evening is fair, and I would enjoy My mood. Shall My harpers sing us a song?

NEFERURI'A.

Verily. It will put him in better humour. He is ever dreaming on his wrongs.

HATSHEPSUT.

What song shall they sing before us?

NEFERURI'A.

A song of love, Mother dear.

Hatshepsut strikes a gong, and a Chamberlain appears in adoration.

HATSHEPSUT.

Let the harpers be brought before Me.

He departs, adoring, and two harpers, a girl and a youth, are summoned, and smell-the-earth before Hatshepsut.

Sing a song for My Majesty. Let it be a song of love.

THE YOUTH.

If it be the Will of Peraa we will sing for His Majesty the "Joyous Songs of the Beauties of The Sister Whom Thy Heart Loveth, Walking in the Fruit-Gardens."

HATSHEPSUT.

Proceed.

Neferuri'a snuggles up against her mother's knees, and Tahutmosis lies back listening moodily.

THE FEMALE HARPER, *playing and singing.*

The beautiful sister whom thy heart loveth comes in the fruit-gardens, O brother beloved,
For my heart pursues those things which thou dost love,
And all things that thou doest.
I say unto thee, "Behold the things that have happened!"
I am come to prepare my snare with my hands,
My cage, and my hiding-place, for all the birds of Puanit.
They swoop upon the Black Land, laden with incense.
The first which cometh, he shall seize my worm-bait,
Bearing from Puanit the fragrance which he exhales,
His claws full of sweet-smelling resins.
My heart desires that we take them together,
I with thee alone.
I would make thee hear the plaintive cries
Of my bird anointed with beautiful perfumes,
Thou beside me, with me.
I will prepare my trap, O my beautiful one,
Going to the fruit-gardens with my beloved.

The cry of the wild-goose resounds plaintively,
He has taken his worm-bait.
But thy love drives me away,
And I do not know how to deliver myself from it.
I shall take away my nets,
And alas! I shall say to my mother,
To whom I go each day laden with captives,
"My snare to-day I have not laid,"
For thy love holds me captive.

The wild-goose flies away and settles,
He hails the granaries with his cry,
The flock of birds are floating on the stream,
But I think of them no longer,
I think of my love for thee only.
For my heart is the other balance of thy heart,
And I cannot forsake thy beauties.

My brother goes out of his house,
He passes on without thought of my love,
And my heart is silent within me.
In vain do I behold the cakes and the perfumes,
In vain do I perceive the spices and the essences,
That which was sweet to my mouth,
It is now as the gall of birds.
The sweet breaths of thy nostril alone give life to my heart,
For I have found thee, and Yamoun hath given thee to me for ever and ever.

O Beautiful Being, my heart would that I be mistress of thy possessions,
As thy Lady-of-the-house,
That, thy arm laid against my arm,
Thou shalt embrace her whom thou lovest,
While to my heart which is in thy bosom
I murmur my supplications.
If my elder brother come not during the night,
I am as one who is in the tomb!
Ah thou, art thou not health and life,
He who brings the joys of thy health to my heart seeking thee?

The voice of the turtle-dove resounds,
Saying, "Here is the Dawn. Alas! where is my way?"
Thou, thou art the bird, thou callest me,
I go to find my brother in his bed-chamber,
And my heart rejoices more than their hearts.
I shall not go away,
But, my hand in thy hand, I shall go with thee,

And I shall be with thee in every place,
Beautiful in that he makes me the first of beautiful women,
And breaks not my heart!

Ah, let me put my head outside the door,
For is not my brother coming to me?
My eyes are upon the road,
My ear listens for the sound of a footfall on the pavement,
For I am filled with love for my brother, the very unique,
And my heart is not silent when he approacheth.
But he sends me a swift-footed messenger,
He enters, he departs, saying to me,
"I am engaged!"
Say only another has found thee!
If another beholds thy face,
Why break the heart of her lover unto death?

My heart is happy on account of thy love for me,
So that half the fore-part of my tresses falleth,
When I come running to seek thee,
And the mass of my hair falls undone!
However, I declare to thee, I shall fasten up my hair,
And each day I shall be ready. . . .

The Captain appears in adoration.

HATSHEPSUT, *to the musicians.*

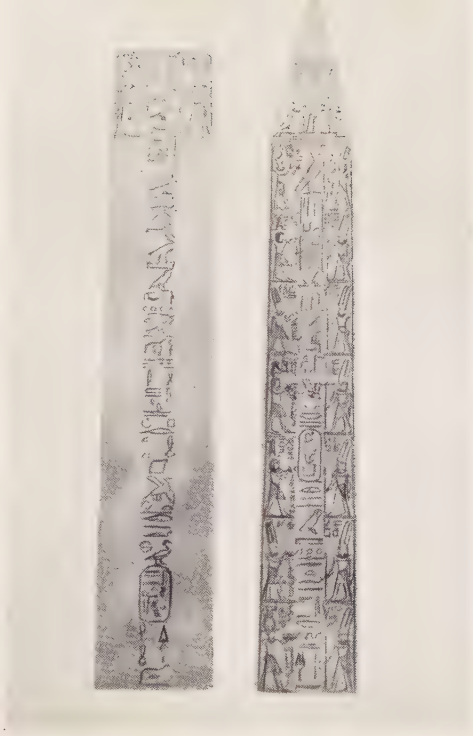
Silence. *To the Captain.* Speak.

THE CAPTAIN.

The great procession of thirty vessels, towing the ship which bears the two great obelisks of Peraa, is at hand. The Prince Senmut stands here upon his barque awaiting the commands of the King. Such a sight has never before been seen as these vessels, and when shortly they come in sight of the people the rejoicing will reach unto the sky.

HATSHEPSUT.

Let there be rejoicing indeed! Bring Me hither



ONE OF THE OBELISKS.

1. TWO SECTIONS IN DETAIL. 2. AS IT STANDS AFTER 3,500 YEARS.

"O ye people who shall see my monument after years, those who shall speak of that which I have done, beware lest ye say 'I know not, I know not why this was made, a mountain fashioned entirely of gold,' even as though it were an ordinary happening."
Hatshepsut, concerning her Obelisks.

[To face page 207.]

Senmut into My presence. I will see this great sight with My own eyes.

He withdraws, adoring. She rises to her feet, and steps forward to see the procession. Senmut comes on board, and smells-the-earth before her.

Come, Come in peace, noble Prince. This is truly a wondrous sight that thou bringest Me. Once again hast thou done a great deed for My Majesty. I am well pleased with thee. For this thou shalt kiss My foot instead of the earth before My Majesty, for I love thee well and would give thee token of My love. *He kisses her foot with great joy and reverence.* Now arise. The people shall acclaim Me for this thing, and thou who hast done it for My Majesty shalt stand by My side.

She leads him with her on to the deck.

NEFERURI'A.

Nursie! Hast thou not one little word for Neferu?

SENMUT, *turning to her as he goes.*

Many words indeed, little Majesty, when thou art alone.

He kisses her hand tenderly, and leads her forward beside him.

The procession of boats is now in sight of the people, and a terrific shout goes up from the shore, many thousands of throats bellowing forth their loyalty and their love of splendour and sensation, acclaiming their King and His marvellous works.

Tahutmosis does not move, sullenly he observes all things with a frown.

Part V.

SCENE I.

A PRIVATE APARTMENT IN THE INNER PALACE.

A lofty and spacious chamber gaily decorated, lit by apertures high up in the wall near the ceiling which is painted blue and covered with yellow stars. Tables and couches, stools, chests, and chairs about the room, reed mats on the ground, and panther-skins spread here and there on floor and couches. By a large table covered with papyrus and writing materials stands Hatshepsut, clad in royal kirtle, loose robe of transparent linen, and royal striped head-cloth with uraeus. She has one hand on the table, holding open a roll of papyrus from which she is reading. Tahutiy stands on the other side of the table, writing on his tablets. Senmut and Hapuseneb stand apart, waiting with rolls of papyrus in their hands.

HATSHEPSUT.

This is the inscription I want cut in the Temple of Pakht, which is now nearly completed. I will give thee this first, Tahutiy, then I will give you, My Princes, *turning to Senmut and Hapuseneb* My instructions concerning My approaching Sed-Festival.

They bow respectfully.

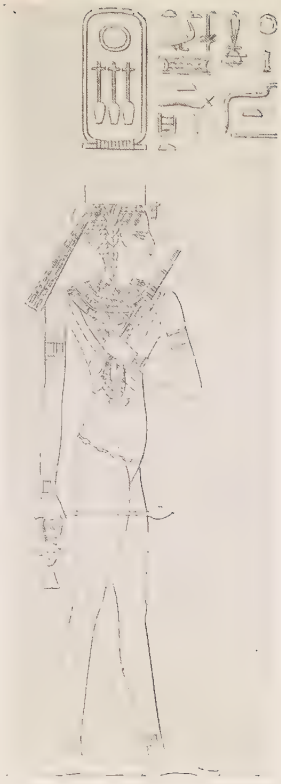
Thus: "... consecrating altars and widening the sanctuaries in the favourite places of the Gods...." Thou hast that passage already, is it not so?

TAHUTIY.

Majesty, I have that beautiful passage already.

HATSHEPSUT.

Then I will proceed. Thus: "Doing thus I did what



" The Hereditary Princess, Great in Favour, the Very Benevolent, Great in Love, the Royal Daughter, Royal Sister, Divine Consort, Great Royal Wife, Neferuri'a."

[To face page 208.]

" A Prince is a Prince of whom one is afraid. Lo, the true dread of a Prince is to do justice."—*Tahutmosis III.*

The first of the four great empire-builders and world-conquerors. The forerunner of Alexander, Julius Caesar and Napoleon.

Ri'a began, according to His plan, establishing that all foreign lands should be subject to Me, that the Black Land and the Red Land should be subject unto Me. My Will caused the nations to bow down before Me, for the Uraeus which is upon My brow has struck down all lands. Roshiu and Tua are no longer hidden to My Majesty, Puanit is established among my domains. The trees bear fresh incense, the ways are opened which were closed everywhere. My soldiers smote those who had not brought unto Me precious tribute since I was crowned as King. The Temple in Kesi which was going to ruin, for the land had devoured its venerable sanctuary and the children danced on its courts, I raised it, building it anew, and I made Her image in gold. I gave to all the Temples, what I have decreed is done for Eternity, for Yamoun Himself raised Me as King upon the Throne of Horu.

"Hear ye, all persons! Ye people, as many as ye are! I have done this according to the design of My heart, and without negligence, having prevailed in that which I have done. I have restored that which was in ruins. I have raised up that which was unfinished since the Asiatics were in the midst of Hawar in the Northland, and the barbarians were in the middle of the Land, overthrowing that which was made, while they ruled in ignorance of Ri'a. Nothing was done according to the Divine Commands until the time of My Majesty, when I was established on the throne of Ri'a. Long periods of years were destined to Me when I took possession of the throne, and I came as Horu, the Only One, flaming against My enemies. I removed all those who were abominable to the Great God, I captured the land trodden by their sandals, according to the example of My Fathers, appearing at the appointed time. There was no transgressing of that which I commanded, My commands were established like the mountains. When the Solar Disk shines its rays illuminate that which My Majesty hath commanded. My Horu-name is established upon the standard forever."

TAHUTIY.

It shall be written. I myself will superintend the cutting of this writing.

HATSHEPSUT.

How proceeds thy work on My obelisks?

TAHUTIY.

Majesty, the work is all but complete, the obelisks will be very beautiful. I have covered them with a great quantity of electrum of the best of the highlands. They shine like the Sun.

HATSHEPSUT.

Thou hast done well. Thou shalt bear the titles of Instructor of Craftsmen, and Overseer of Every Handicraft of My Majesty. Thou hast made for Me very many beautiful things. Thy golden barque, and thy great shrine of ebony of Nubia, with the stairs beneath it, high and wide, of pure alabaster of Hatnub, shall be for all Eternity, also the great doors of black copper, and thy shrine of electrum. I am well pleased with thee.

TAHUTIY.

Majesty, it is the adoration which is in the heart of Tahutiy, the Favourite of Horu Lord of the Palace, towards his Lord, which causes him to achieve beautiful works for Peraa, and it is the wonderful plans of His Majesty which gives him his success, more than his own skill.

Heralds approach, announcing "King Menkhopriri'a," and Tahutmosis enters followed by his suite, in which are Ynebni, Chief of the Archers, and the Divine Father Puemri'a.

HATSHEPSUT.

Come, come in peace, Tahutmosis! Thou lookest perturbed. What news bringest thou?

TAHUTMOSIS, *sternly.*

News of grave import, Majesty, which shall cause Thee to cast from Thy thoughts for many months these buildings and obelisks and inscriptions over which Thou dost labour so continually. A messenger has presented himself before Me from the Royal Son of Kush bearing

an urgent demand for support. The miserable Kush are in revolt. They refuse to pay their tribute and are in arms against the troops of the Two-Lands.

HATSHEPSUT.

Is this so? It is grave news indeed. I give thee thanks. I will investigate this matter. Messengers shall be despatched to the Chiefs of these miserable Kush to bid them return to their allegiance forthwith.

TAHUTMOSIS, *still more sternly.*

The messengers Thou must send, Majesty, are all the soldiers of the Two-Lands beneath My charge. Thus shall the miserable Kush return to their allegiance with all speed.

HATSHEPSUT.

Thy eagerness is praiseworthy indeed, but such is not My Will. Perchance these rebellious ones have a grievance which may be remedied, and bloodshed be averted. A commission shall be despatched forthwith to reason with them and discover the causes of this impiety, that they may perceive their folly and return to the love they bear My Majesty ere the wrath of My Serpent-Diadem shall consume them utterly.

TAHUTMOSIS, *angrily.*

Thou shalt not act thus. I forbid it. I sit with Thee upon the Throne of Horu, and the people recognise Me as King. It is not customary nor fitting that the King of the Two-Lands stoop to argue with His vassals, the miserable Kush. If the miserable Kush rebel the King of the Two-Lands marches against them and smites them with His arm until once more they are obedient unto His word. Even so shall it be now. I march forthwith. Give Thou the orders so that the soldiers shall obey My commands.

HATSHEPSUT.

Tahutmosis, I have told thee, it is not My Will. The deeds of the Kings of the Two-Lands in past days are known unto Me even as Thou knowest them. Nevertheless, I will not march against these rebellious ones until I have failed by peaceful means to reveal unto them their folly.

TAHUTMOSIS, *threateningly.*

By all the Gods of Tamery, Thou shalt do as I bid Thee! Hadst Thou hearkened unto My words before, when in time past rumour of their unrest was brought unto Thee, and given Me an army to lead into Kush, the campaign had been over in a few days, and there had now been no rebellion such as this one which shall need much fighting ere it can be suppressed. Give the orders I bid Thee give, now, in My presence. Thou canst not o'errule My Will in this matter.

HATSHEPSUT, *calmly.*

Tahutmosis, it is not fitting that thou speak before My Majesty in this manner. I have told thee that it is not My Will that thou go to Kush. I will send a commission this day, as I have told thee, to investigate this rebellion, and, if possible, to bring it to an end by peaceful means.

TAHUTMOSIS, *still more angrily.*

Peaceful means! Restore allegiance among the miserable Kush by peaceful means! Thou spakest like a new-born infant! Moreover, I will not be overborne by Thy words. I am King of the Two-Lands before the Entire Land, and I intend to carry out My Will in this thing. Thou art so engrossed in Thy plans and Thy Temples and Thy inscriptions that Thou hast lost all sense of the duties of the King of Tamery, moreover Thine own Sed-festival is more to Thee than the safety of the Land over which Thou dost pretend to rule, and of which Thou hast usurped the throne. But Thou shalt not have Thy way in this thing, by all the Gods of Tamery I swear it! Give Me Thy seal for these orders!

HATSHEPSUT, *very calmly.*

Tahutmosis, I have made known unto thee My Will, moreover I have declared unto thee that which it is My intention to do in this matter. I have warned thee that thy manner of speaking before My Majesty pleases Me little. I have spoken. Withdraw.

TAHUTMOSIS, *furiously.*

I shall not withdraw. Give Me Thy seal! Verily, if Thou dost refuse, I will take it from Thee by force!

HATSHEPSUT, *with a smile.*

Wilt thou, boy, indeed? Perchance thou dost imagine that thou art so strong that I were filled with the fear of thee. If thou thinkst so thou knowest Me little. Were it not a spectacle little fitting that men should behold the Sovereign of the Two-Lands fighting with the Sovereign-elect, I would bid thee try to do as thou sayest, and learn a lesson in courtesy. Get thee gone. I have no more words to speak unto thee.

TAHUTMOSIS, *still more furiously.*

If I leave Thee without this that I demand of Thee, I will have My Will without Thy consent. I will issue these orders Myself, and men shall obey Me. Verily, Thou shalt no longer be obeyed in the Entire Land, but men shall obey My words and no other, for I shall go amongst them and demand their allegiance.

HATSHEPSUT.

Wilt thou, indeed? Go thou and try. Issue thy orders, and see if any man in Tamery so little values the breath of Life which he has by My Will that he will obey thee against My orders.

TAHUTMOSIS, *frantically.*

Thou traitorous, usurping Woman, Thou thinkest Thou hast the Entire Land in Thy grasp, because Thou hast talked and talked and entangled these few Princes of Thine in the meshes of Thy fine words so that they know not where they are! For fifteen years Thou hast paraded as King of the Two-Lands, causing all men to rot in sloth and idleness save when Thou badst them build Thee Temples to gratify Thy pride and Thy vanity. I tell Thee we will have no more of Thee, Thou hast usurped the sway which was Mine by right of birth and by right of divine election, and kept Me beneath Thy thrall, but I will submit to it no longer. Throughout the length of the Two-Lands will I go proclaiming Thy treachery and urging men to throw off Thy yoke and save the empire My Fathers have created. . . .

HATSHEPSUT, *angrily.*

Silence! Indeed it is I who have supported thine insolence beyond further tolerance! Verily now will

I give thee a lesson, thou impertinent young braggart. I have permitted thee to assume the estate of Peraa, and to sit beside Me on the Throne of Horu as King of the Two-Lands, I have wedded thee unto My own daughter, thus giving thee a claim to the Sovereignty, thou who otherwise hadst been naught save the bastard of thy Father, the son of a woman of the people. All this have I done for thee out of love for thee, that thou mightst learn the duties of thy rank beneath My guidance so that some day thou mightst alone rule in Tamery; for thy fitness to rule this great empire was more important to Me than aught else, since it was entrusted to Me by My blessed Father, and I must entrust it in My turn to one who should rule it wisely even as He did, that beneficent God. And in return for this love thou hast ever fretted and scowled, hectoring Me with demands for war which no man wished save thyself, and which the Land in its exhausted state could not support. Thou hast assailed Me with rudeness and impertinence in ever-increasing degree, and I have borne it patiently, striving to obtain thy love, but thou art in truth of a temper hopeless to control or turn to love. Thou art of a violent and dictatorial nature, whom man can neither sway nor subdue, wilful and insistent, unbending and callous. Ever have I been in dread of that day when thou shouldst be left in sole charge of this Land, for, save a weak ruler, none is more dangerous than an ambitious and determined such as thou. Some day thou mayest succeed in thine ambitions, and the Land shall be enlarged even more than it is now, and blessed, save for the slaughter that shall attend thy path, but the time for that is not yet. This empire is still My property, and I am not old. I permit thee to take a share in the administration of it, but no longer will I submit to thy insults and discourtesy. Thou shalt be instructed in thy position and the ceremonial appertaining to it. Thou art as powerless in the Land as a new-born child, save for My orders concerning thee. All men obey Me and none other. Thou shalt in future realise thy position with regard to Me, Tahutmosis,

howbeit I permit that thou use the royal name thou bearest—Menkhopriri'a. To show the subservience of thy position that name shall be pronounced not Menkhopriri'a, but Menkhopri-ka-ri'a, whenever thou doest aught without the Presence of My Majesty. Moreover it is My Will that in My Sed-festival, wherein in a few days' time I assume My Divine Character before all people, and am worshipped henceforth as a God throughout Tamery, thou shalt officiate as My Ynmutef priest in thy character of Horu Ynmutef and My successor, performing for Me the ritual, and worshipping Me before all men as a Deity. See to it that thou committest no error in this service; see to it that thy voice is ever true and thine actions according to the established manner in this worship, for thou dost know the fate that awaits him who falsifies aught in these sacred services. Now leave Me.

Tahutmosis continues to meet her gaze defiantly for a few moments, then he perceives the futility of his struggle against this masterful woman, and turning, strides abruptly from the room. There is a pause.

HATSHEPSUT.

Princes! *They come before her.* If I despatch an army to quell this insurrection among the miserable Kush this boy must lead it. The soldiers will demand it, and no man could keep him back save by force.

HAPUSENEB.

Majesty, to do thus were to set loose a panther of the South in a peaceful market-place, or to place a dagger in the mouth of a lion. All men are faithful to Thy Majesty, but such a soldier-king would leave no allegiance in the hearts of an army for any other Lord in Tamery save Himself.

HATSHEPSUT.

Did I lead My soldiers Myself at My age, he would not stay behind. He loves Me not. It were the beginning of civil war once more in the Land. Men would flock to him though I plunged into the midst of the battle before all men, old as I am for such a course. Soldiers

must inevitably fall into his power when he demands their allegiance as he would demand it, for men will not follow a woman when a man such as he is at hand, and I fear he would proclaim Me as such before all men, in the wrath and ambition of his heart.

HAPUSENEB.

Majesty, to tamper with soldiers for any enterprise or in any way so that he should be before them, were fatal to the peace and prosperity of the Land.

HATSHEPSUT, *almost raptly.*

Civil war or the loss of a province, which is the lesser evil? Which would He, that blessed God Who entrusted Me with this charge, wish Me to choose? Or . . . or the handing over of this charge to this wild, ambitious, blood-thirsty boy?

HAPUSENEB.

The revolted province, Majesty, affects only the people of the miserable Kush. Civil war or the tyranny of this Prince would affect the people of the Entire Two-Lands. Which of Thy possessions is dearer to the heart of Peraa, Kush or Tamery?

HATSHEPSUT.

Thou speakest truly, thou speakest truly, My wise counsellor. Kush must be lost to My Majesty, unless it can be won back by threats or persuasion, which shall be attempted, though with but little likelihood of success. My Majesty will sacrifice Kush. This ancient province, which has been held by the Kings of Tamery since the beginning, shall be Mine no more. . . . Leave Me. I would be alone.

They adore her, and withdraw. When they are gone she stands for a few moments gazing before her, then she throws herself full-length upon the floor and buries her face in her arms.

HATSHEPSUT, *crying out with all the agony of despair, as she lies sobbing on the ground.*

Kush. . . . The beloved province of My Father . . . which He fortified so strongly . . . and I have lost it. . . . I . . . have . . . lost it . . . . . .

N. L'hôte, del.

"The Divine Woman, Mistress of the Two-Lands."

[To face page 216.

PART V.

SCENE II. *Section* I.

THE SED-FESTIVAL OF HATSHEPSUT.

The Second Coronation has taken place. In a Hall of the Temple of Yamoun nine priests clad mummiform are seated on nine thrones in three rows of three, Osyri, Horu, Ysit, in the furthest row, Ri'a, Shu, Tafnuit, in the centre, Geb, Nuit, and Uapuatu in the nearest. All save Uapuatu are clad in plain wig, the men wearing the beard of the Gods. All hold a Uas Sceptre with both hands. Uapuatu has the head of a jackal. Before these nine Deities stands Tahutmosis, clad as an Ynmutef priest with side-lock and little beard, wearing the leopard-skin.

TAHUTMOSIS.

I, Horu Ynmutef, speak words to the Great Company of the Gods. I have come to act in accordance with Your orders with regard to the King, Kamari'a, Your true Son, Who is satisfied on the seat of Your heritage, established on Your thrones, the crowns of Ri'a established on His brow. He has put on the Very Magical Diadem, He has laid hold of the Crook and the Flail, and He rules the Earth, like Ri'a, re-established as King of the South and North in His name of Nekhabit, as He who causes to live the Two-Lands. Tahuti hath drawn up His charters of accession. Horu hath rendered firm His diadems, His Diadem of the South, and His Diadem of the North, together with His Companions, to give Him that which They possess in the Entire Land. Thus that which ought to be performed is performed. May Your Kau-souls be at peace !

THE GREAT COMPANY OF THE GODS.

Indeed, indeed, may these things be to Him firm and established forever, for the beneficent Son, the excellent

Accomplisher, very numerous shall be the occasions of blessings!

OSYRI.

Osyri grants all courage to the Lord of the Two-Lands, Kamari'a, Gifted with Life.

HORU.

Horu grants all Strength to the Lord of Diadems, Hatshepsut United to Yamoun, Gifted with Life.

YSIT.

Ysit grants all Gladness of Heart to the Lord of the Two-Lands, Kamari'a, Gifted with Life.

RI'A.

Ri'a grants all food-offerings to the Lord of Diadems, Hatshepsut United to Yamoun, Gifted with Life.

SHU.

Shu grants all Abundance to the Lord of the Two-Lands, Kamari'a, Gifted with Life.

TAFNUIT.

Tafnuit grants every offering to the Lord of Diadems, Hatshepsut United to Yamoun, Gifted with Life.

GEB.

Geb grants the Duration of the Sun to the Lord of the Two-Lands, Kamari'a, Gifted with Life.

NUIT.

Nuit grants all Life and Power to the Lord of Diadems, Hatshepsut United to Yamoun, Gifted with Life.

UAPUATU.

Uapuatu, the Opener of Ways, grants all Health to the Lord of the Two-Lands, Kamari'a, Gifted with Life.

PART V.

SCENE II. *Section 2.*

ANOTHER PILLARED HALL OF THE TEMPLE.

Outside the Sanctuary of Yamoun, which is hidden by two great doors of black copper. Two Priests clad as Horu and Set, with hawk-head and Set-animal-head pour water over Hatshepsut from two long narrow vases. Behind Hatshepsut, throughout, is a priest bearing a standard representing her Ka-soul, and bearing her Horu-name painted upon it. There is distant music throughout the Scene.

HORU.

Thy purification is My purification, My purification is Thy purification, Lord of the Two-Lands, Kamari'a.

SET.

Thy purification is My purification, My purification is Thy purification, Lord of the Two-Lands, Hatshepsut United to Yamoun.

HORU.

I have purified Thee with Life and Force so that Thy duration may be the duration of Ri'a, and that Thou mayest have Sed-Festivals very numerous, appearing as Ruler with Gladness of Heart.

SET.

My beloved Son, Lord of the Two-Lands, Kamari'a, I have purified Thee with Life and Force so that Thou mayest be renewed like Thy Father Ri'a, and that Thou mayest have Sed-festivals like Ytumu, appearing as Ruler with Gladness of Heart.

The Priest clad as Set withdraws. Between the Priest clad as Horu, with the crown of the Disk and Feathers, and another clad as Ytumu, with the Double Diadem, walks Hatshepsut clad in royal kirtle and wig, followed by her Ka. Horu holds her right hand and Ytumu her left, while a priestess clad as Hat-Hor, wearing the crown of

the Horns and the Disk and holding a rod from which is suspended the sign of the Sed-Festival, and a priest clad as Tahuti, with ibis-head, holding a tall sycamore-branch on which he notches the years of life of the King, follows behind. Before them march eight priests having on their heads the signs of Life, Stability, and Power, alternately, each bearing the standard of a Deity, Uapuatu, Tahuti, Horu, Osyri, Khonsu, etc.

THE PRIESTS BEARING THE STANDARDS.

Say the Gods Who are on Their stands :

He is established on His throne like the Son of Ysit, the Lord of the Two-Lands, Kamari'a, because the Bull-of-His-Mother has created Him in the same manner as His own body, Ysit has formed Him for the heritage of the throne of Ytumu, He the Beautiful Youth who performs the ritual, the excellent Accomplisher, eternally, the Lord of Diadems, Hatshepsut United to Yamoun.

MONTU and YTUMU, *together, as they lead Hatshepsut.*

Our Son Whom We love, Lord of the Two-Lands, Kamari'a, enter Thou with Us to the Great Sanctuary, so that Thou mayest seat Thyself upon the throne of Thy Father in Thy Temple of Millions of Years. The Spirits of Ynu open for Thee the way when Thou goest, for Thou art pure, Thy Ka-soul is pure, all Thy spoken words are pure coming out of Thy mouth, they protect the Land as far as Ynu, from those who scorn the Ka-soul of Horu, His Protector. . . . Son of Ri'a, Hatshepsut United to Yamoun, Gifted with Life eternally, like Ri'a. Thy pureness is the pureness of the unique male child. Thy pureness is the pureness of Ynupu Who has formed Ysit, Thy pureness is the pureness of Osyri together with His Cycle of the Gods when They take the Two Plumes. Behold, Horu is endowed with the Creative Voice, and Ynupu is behind King Kamari'a, Who is pure for all the Gods of His Temple.

The Priests bearing the Divine Standards line up outside the Sanctuary, four a side, for the two Deities and Hatshepsut to pass within.

1ST PRIEST.

He gives the double-valour of the Two Gods, and that which They possess upon Earth, to the King of the South and North, Kamari'a, Gifted with Life, like Ri'a, eternally.

2ND PRIEST.

He gives eternity of peaceful years to the King of the South and North, Kamari'a, Gifted with Life, like Ri'a, eternally.

3RD PRIEST.

He gives Sed-festivals very numerous to the King of the South and North, Kamari'a, Gifted with Life, like Ri'a, eternally.

4TH PRIEST.

He gives all Life, Steadfastness, Power, all Health, to the King of the South and North, Kamari'a, Gifted with Life.

5TH PRIEST.

He gives all Courage, all Strength, to the King of the South and North, Kamari'a, Gifted with Life.

6TH PRIEST.

He gives Offerings and Abundance to the King of the South and North, Kamari'a, Gifted with Life.

7TH PRIEST.

He gives Duration as King of the Two-Lands to the King of the South and North, Kamari'a, Gifted with Life.

YTUMU.

Come towards the Sanctuary of Thy Father Yamoun-Ri'a, so that He may give Thee Eternity as King of the Two-Lands, so that He may imbue Thy limbs with Life and Force!

MONTU.

Enter Thou the Sanctuary to behold Thy Father the Lord of the Gods, so that He may make to Thee the Gift of Life.

The great doors of black-copper which close the Sanctuary of Yamoun have been thrown open, and a priest clad as Yamoun, with the crown of the Two Plumes, is revealed seated upon a throne.

The Deities and Hatshepsut, her Ka behind her, enter, the priests remaining without. Hatshepsut walks up to Yamoun, and he places his right hand on her left shoulder, raising his other hand in benediction of her, while her left hand touches the elbow of his raised arm, her other arm lowered by her side.

Tahuti stands near the entrance, Hat-Hor behind the throne of Yamoun.

HAT-HOR.

Come towards Thy Father Who has decreed for Thee the Dominions of Ytumu!

YAMOUN.

My beloved Son, Hatshepsut United to Yamoun, come towards Me Who have fashioned Thy beauties! I give Thee Millions of Years of Life as King of the Two-Lands. I give Thee Life and Power for Thy beautiful face, I Yamoun-Ri'a, Lord of the Thrones of the Two-Lands, Lord of Heaven.

He gives her the Crook and the Flail.

TAHUTI.

I Tahuti, I establish for Thee Thy name in My books, I write, Myself, that Thou hast united the South and the North, and that the sceptre is in Thy grasp: the Horu, Mighty-in-Her-Kau-souls, King of the South and North, Kamari'a, Gifted with Life, Lord of many Sed-Festivals.

Hatshepsut turns and kneels before Yamoun, her back to him, holding the Crook and the Flail to her breast. He blesses her with his right hand and holds the sign of Life to the back of her neck with the other, imbuing her with the Sa, his mysterious life-current.

YAMOUN.

I establish for Thee the Diadems on Thy head, so that Thou mayest appear as King of the South and North.

HAT-HOR.

As the Sun exists so shall Thy name exist; as exists the Sky so shall Thine Achievements likewise!

Hatshepsut rises and goes over to Hat-Hor, who places one hand behind her head, and with the

other presents her left breast to the lips of Hatshepsut, who holds the arm of Hat-Hor with her right hand.

HAT-HOR, *while Hatshepsut touches her breast with her lips.*

Protection, Life, Steadfastness, Power, Health, Gladness of Heart, be behind Thee, like Ri'a, eternally.

Hatshepsut emerges from the Sanctuary, followed by her Ka, and Tahutmosis clad as her Ynmutef priest appears and walks before her, turning round and censing her with a long censer as he goes. The Standard-bearers form up and follow in procession.

TAHUTMOSIS.

Thou dost appear upon Earth like Ri'a at His rising. Thou dost enter amid rejoicings the Sanctuary where the Cycles of the Gods of Ytumu are assembled to receive Thee. Thou dost emerge with love from the Great Throne, and from before the Presence of Thy Father Yamoun. The Gods say unto Thee, Come, Pure One, receive Thy Offerings, King of the South and North, Kamari'a, Gifted with Life, like Ri'a, eternally!

PART V.

SCENE II. *Section* 3.

THE GREAT HALL OF THE SED-FESTIVAL.

A Pavilion in which is a throne. Before it masses of offerings piled on tables, food of all kinds, meat, cakes, vegetables, flowers, wine, water, etc. Six priests, three clad as Horu in hawk's-heads, and three as Uapuatu in jackal's heads, enter bearing Hatshepsut seated on a throne placed on a platform shaped into the sign for festival, supported on two long poles with spear-heads, the Horu-priests in front, the Uapuatu-priests behind. Hatshepsut wears the Double-Diadem, and holds the Crook and the Flail. Tahutmosis walks in front, turning round continually and censing.

THE JACKAL-HEADED SPIRITS OF THE SOUTH.

The Spirits of the South speak to Thee, Our two arms are beneath Thee, We raise Thee upon Thy seat as We raise Horu and Set, Nekhabit and Uazet. Seated upon the Throne of Eternity, Thou hast taken hold of the Crook and the Flail, appearing upon Earth like the Sun. He grants in truth that Thou illumine the Two Lands like the Solar Disk. The Gods receive Thee in peace, Their two arms make for Thee a libation before Thy face, as before Ri'a, eternally and forever.

THE HAWK-HEADED SPIRITS OF THE NORTH.

The Spirits of the North speak to Thee, Image of Ri'a, Lord of the Sky, Lord of the Earth, King Kamari'a. We carry Thee as We carry Horu and Set, Nekhabit and Uazet. Thou art enthroned over the Earth as King, Thy Dominions are the Dominions of Horu and Set, Thou shalt have Sed-festivals like Ri'a, appearing on this Earth, Our only Son, resting upon Our Throne.

TAHUTMOSIS, *as Horu Ynmutef, chanting.*

Horu is pure, He is censed with the Eye of His body, the King Kamari'a is pure, He is censed with the Eye

of Horu, of His body. He is pure and doubly steadfast, for He is censed with the Eye of Horu, of His body, which was given to Him so that He might supply Him in this His name of Supplier. The King Kamari'a is pure, thanks to Him, like Ri'a, thanks to Him, even as Osyri in His temple, and Sokari, are pure, thanks to Him. Thy natron is the natron of Horu, and reciprocally. Thy natron is the natron of Geb, and reciprocally. Thy natron is the natron of Tahuti, and reciprocally. The mouth of the Son of Ri'a, Hatshepsut United to Yamoun, is pure as the mouth of a calf on the day of its birth.

The procession halts, Hatshepsut descends from her seat and enters the pavilion, seating herself on the throne before all the offerings, her Ka immediately behind her. Tahutmosis steps forward and performs for her the Divine Service, chapter by chapter, censing her, doing homage to her, presenting her with the Eye of Horu, which symbolises, perhaps, her divine soul, and renews her life, anointing her with the specified ointments, painting her eyelids with kohl, changing her crown, her sceptres, and her garments, one by one, chanting the formulae belonging to each action with the requisite intonation and precision demanded by the elaborate ritual.

PART V.

SCENE III.

A BALCONY IN THE INNER PALACE.

A low balustrade with slim gaily-painted pillars supporting the roof. Beyond, the Nile and the cliffs on the Western bank, among which nestles the white-terraced Temple of Deir-el-Bahari, the "Most Splendid." The scene is bathed in the light of the setting sun, which is screened from parts of the balcony by blinds of woven rushes. Hatshepsut reclines upon a couch. She is clad in a loose transparent robe and royal head-cloth. Some eight years have passed, and she is much older in her face and movements than of yore.

Before her stand the two loose-gowned harpers playing their huge harps and singing their sad song. Her daughters Neferuri'a and Hatshepset-Merytri'a squat by her side.

THE HARPERS.

But those that built them tombs have now no resting-place,
Lo! What of their deeds?
I have heard the words of Ymhotpu and Hardadef,
Whose sayings men repeat continually,
Behold! Where are their abodes?
Their walls are overthrown,
Their places are not,
Even as though they had not been . . .

An Attendant enters and stands in adoration.

HATSHEPSUT.

Speak.

THE ATTENDANT.

The Hereditary Prince Senmut has received the summons of Peraa, and waits without.

HATSHEPSUT.

Let him enter anon. *To the Harpers.* Ye may leave Me.

The Harpers depart, leaving their harps behind them.

HATSHEPSUT.

Leave Me, daughters beloved, I would have converse alone with this Prince. Neferu, come thou and see thy Mother to-morrow at this hour. Thy Mother groweth old and Her joy is in the love of Her daughters more than in aught else. Fare thee well, Sweet One!

She kisses her tenderly.

NEFERURI'A.

Of course I'll come, Mother dear! Tuty's always so busy, He never wants me during the day.

She runs gaily out of the room.

HATSHEPSUT.

Hatshepset, stay thee a moment. Tell me, Sweet One, art thou happy in thy new marriage? Is Tahutmosis kind and loving unto thee even as unto Neferu?

HATSHEPSET.

Very, very happy, Mother dear! Love Tuty very much indeed. Tuty loves me too. *Whispering in her mother's ear.* Tuty loves me more than he loves Neferu!

HATSHEPSUT, *laughing.*

Doth he so, naughty child? How knowest thou that?

HATSHEPSET.

Tuty told me the other day. Promised not to tell anyone—'cept Mummy of course. Believe I'm going to be a Royal Mother before Neferu, though she's been married ever so much longer. I'll have a beautiful son who'll be a great king when we're all in the Sky in the barque of Ri'a. Neferu shall make a wife for him. Good enough for Neferu.

HATSHEPSUT.

Is this true, Merytri'a? Why toldst thou not thy Mother before?

HATSHEPSET.

Wasn't quite sure, Mother dear, but sure now. That which should have been many days ago is not yet. Haven't told Neferu or Tuty.

HATSHEPSUT.

Sweet One, I trust this shall be as thou sayest. Great shall be the joy in My heart when thou or Neferu shalt have a son to succeed Tahutmosis. Fare thee well, beloved! Forget not to come to-morrow.

She embraces her daughter very tenderly.

HATSHEPSET.

See thee to-morrow, Mother dear.

She runs out, dancing and singing.

HATSHEPSUT, *dreamily.*

That I should be a grandmother! Verily, time has passed and a new age is at hand!

Senmut enters and smells-the-earth before Hatshepsut.

HATSHEPSUT, *in a simple tone, with complete frankness and a friendly smile.*

Arise. I had it in My heart to converse with thee, so I sent for thee. My heart was weary and oppressed, full of strange thoughts and unpleasing forebodings, as indeed it hath been oft of late, and My mood being such I desired to speak with a friend. The one whom My heart judged to be the most dear, him it summoned.

SENMUT, *ceremonially.*

Rejoiced, rejoiced is my heart, exceedingly, at this sign of the love of my Lord, the Horu, Mighty-in-Her Kau-souls-eternally, the Lord of the East and West, Rich-in-Years, the Good-Goddess, Mistress-of-Created . . . .

HATSHEPSUT, *interrupting him.*

Nay, I will excuse thee all ceremony this fair evening. I am growing old and thou, who hast ever served Me so well and hast been so faithful a friend, art growing old also. It is fitting that I should grant privileges to one so distinguished and so dear to My heart, even as the Kings did of old, Who were before Me. Thou mayest be seated, for I would talk to thee of many things, indeed of everything which is in My heart, and I would have thee at thine ease that thou mayest speak unto Me likewise.

SENMUT, *seating himself on a stool at her feet.*

Majesty, I receive this mark of Thy love with a full heart. During these long and glorious years during which Thou hast ruled over Tamery with such wisdom and strength Thou hast bestowed upon me many and honourable titles, offices, and marks of Thy love, but naught of them all is so sweet and so precious unto me as an honour such as this, wherein before no man save Thyself Thou dost give me token that the great devotion which I have borne Thee from Thy childhood has found a place in the heart of Thy Majesty, and in a small measure is returned in the degree of my worth. In truth, as Thou hast declared, old age advanceth, and the years that have been so full are now changing and becoming moody and strange, so that there is everywhere a movement as the stir of a new breeze in the perfume-laden air that we have breathed for so long.

HATSHEPSUT, *with a smile.*

So thou hast this same feeling also? It is indeed strong upon Me, and has been of late for many days. Tell Me, ere I speak to thee of other matters, there is no further news from the provinces in the East?

SENMUT.

A messenger is due, Majesty, but none has arrived. Hapuseneb and Tahutiy wait hourly in the Palace so that they may be at hand when he shall come.

HATSHEPSUT.

What is the general feeling concerning this disquieting news?

SENMUT.

Majesty, hope is not high in the hearts of men who love their Lord. Such news as has arrived is all to confirm the fear that the threats and disquiet which are reported in the provinces beyond the Great Bend, the river that floweth backwards from the North into the South, will develop into open insurrection.

HATSHEPSUT.

'Tis strangely disturbing, this news. It chills Me to the heart. It is to Me as the end of all things. Strange that men should ever be so discontented with their lot,

however happy they may be, and however light the yoke which is upon their necks!

SENMUT.

It is of the nature of the masses of men and of vassal peoples. After years of peace and prosperity they think that their yoke is held with a light and a careless hand, and that with a toss of their heads they may cast it from them and be free, giving tribute unto no man. And however often, and however sternly, they be corrected, yet comes the day when the old having passed away the young ones arise who knew not the chastisement of their fathers, and they try once again to cast off their yoke and be free.

HATSHEPSUT.

It is even so. It is the work of time. Even as We Ourselves grow old in prosperity and peace so do they likewise, and the young ones arise to challenge their Lords who should be of their own generation. But they find that We, their old Lords, the Lords of their fathers, are still before them. Perhaps We should not be. Perhaps the young should be there to reconquer the young.

SENMUT.

Nay, Majesty, let the old give the presumptuous ones such a lesson as shall last them to the end! No measures are too stern for the rebellious who rebel against their beneficent Lord. Stern was their chastisement in the past, let it be sterner every time they offend.

HATSHEPSUT.

Alas, I shall be hard put to it to subdue them should it become necessary, as thou knowest. The thought weighs upon My heart as it would break it. I think I have not the spirit and endurance I had in My youth.

SENMUT.

Thy Majesty has sorrowed overmuch these last years over the loss of the province of the miserable Kush.

HATSHEPSUT.

That has been indeed as a fire-brand in My soul! Since that day life has not been the same unto Me, nor can it ever be again until Kush is within My empire

once more. My Father expended much care on that province, and now it is no more. That has been the greatest sorrow of My life.

SENMUT.

Majesty, I know it. Many a weary night have I spent devising means whereby an army might be sent to re-take it, and King Menkhopriri'a be detained in the Palace. But naught save means of violence, which Thou wouldst not have considered, could my thoughts devise in this thing.

HATSHEPSUT.

I Myself have considered all means till My thoughts would no longer form themselves at My Will, but with no avail. There was no means. How thinkst thou men have taken that loss, to them so lightly borne by My Majesty?

SENMUT.

No man save His Majesty, King Menkhopriri'a, Life, Health, and Strength be to Him, ever questioned Thy right to do with Thy province as Thou willedst, but many regarded the loss, and Thy forbearance to regain it, with much bitterness of heart.

HATSHEPSUT.

It hath weakened their love and lessened their respect for My Majesty, knowing not that I bore it for their good?

SENMUT.

I fear me, Majesty, it could not have been otherwise.

HATSHEPSUT.

Tahutmosis hath used it to the full to advance his cause, I doubt not. What thinkst thou?

SENMUT, *with a faint smile.*

Majesty, that King Menkhopriri'a, Life, Health, and Strength be to Him, is a man of rare energy and determination, and that He hath lost no opportunity, however slight, to advance His cause, by whatever means or at whatever time.

HATSHEPSUT.

How reckonest thou His power at this day?

SENMUT.

Majesty, I fear His power is greater than we admit. As among the vassal provinces of which we have spoken, so in the Two-Lands a new generation has arisen, a generation of the young who are eager for war. These look to His Majesty, Life, Health, and Strength be to Him, and He is a fair sight in their eyes, moreover He hath spared no pains to win their love. He is ever active, ever working, ever planning and talking of war, ever improving His position. His power is great.

HATSHEPSUT.

Thinkst thou He will ever strike openly for His aim? For what else could He thus strive with such steadfastness?

SENMUT.

He is no longer a boy, Majesty. He is a man and mature. He knows Thy power more surely than Thou dost know it Thyself. He knows that while the administration is strong, as it hath ever been in Thy hands, and Thine officers faithful to Thee, as they have ever been and ever will be unto the end, He can achieve naught save in a sudden emergency, for which doubtless He hopes and prepares, and which, by the Will of the Gods, may never occur.

HATSHEPSUT.

I fear Me, Friend, such an emergency as this which thou sayest He awaits, is at hand even now.

SENMUT.

If Thou dost stand firm, Majesty, we will stand firm by our Lord, even if Thy decision be to lose all. And His Majesty, Life, Health, and Strength be to Him, shall be powerless as before.

HATSHEPSUT.

I thank ye for your love, from My heart, but I trust such a decision may never come forth from My mouth.

SENMUT.

Majesty, I trust thus also, even as Thou dost.

HATSHEPSUT.

The thought is a terrible thought, it fills Me with fear. That thus I should end My glorious reign, that I Who

have ruled this great empire all these years, that I Who received it at the hands of My Father in all its beauty, should end by ruling the Two-Lands alone, having lost all but Tamery, through fear of My nephew! Nay, that shall never be, that shall never be. I shall never submit to that. That were a tragedy I shall not suffer to fall upon My name.

SENMUT.

Great are the sorrows which fall to the lot of Sovereigns, but in refusing to bear this one Thou hast my support, Majesty, whatever Thou mayest decide, and however grievous for Thyself and for us Thy Princes!

HATSHEPSUT.

The lot of Sovereigns, thou sayest, is hard! Truly it is a responsibility that needs rare courage, never-failing wisdom, and the endurance of a mountain! Beyond that it is a lonely task, lonely as the Disk of the Sun is lonely in the Sky, for though the Sun be loved by all living creatures and worshipped by most, yet has He none save Himself before whom He may lay bare His heart. My reign has been a reign of struggle against opposition, in which I have ever triumphed owing to the loyalty of My supporters and My own strength, but it hath been a lonely struggle, howbeit My achievements have been great and the hours of the day too few for My works. Alone, I have piloted the Two-Lands through a period of rest and recovery, and I am weary now and very sad. In these My later days the world seems turning against Me Who have ever striven to benefit the world, and My hands are tied so that I may not defend Myself against it. To think that all that I have accomplished should lead to this, that all this struggle, all this never-tiring endless labour and struggle, all these years of lonely endeavour, should end in this. . . .

An Attendant has entered, and stands in adoration.

Speak!

THE ATTENDANT.

The Hereditary Prince Hapuseneb and the Hereditary

Prince Tahutiy wait without with important news for Peraa.

HATSHEPSUT.

Bid them stand before Me. *To Senmut.* The messenger has arrived from Naharain. Doubtless they come with his news.

Senmut rises from his seat. Hatshepsut does likewise. The two Princes enter and smell-the-earth before her.

HATSHEPSUT.

Arise. Welcome, Princes. Bring ye news from Naharain ?

HAPUSENEB.

A messenger has arrived but a moment ago. We bear his message to Peraa.

HATSHEPSUT.

What is it ? Quickly. I can wait for no ceremony in this matter.

HAPUSENEB.

Majesty, it is grave. The Chiefs of the nations concerned have refused their tribute and have slain the emissaries of Peraa. They are in open insurrection against the Good God.

HATSHEPSUT.

Has this news reached King Menkhopriri'a ?

HAPUSENEB.

His Majesty, Life, Health, and Strength be to Him, has methods of His own of learning all things. We fear that He will have heard by now, though no means have been neglected that this should remain secret from all men.

HATSHEPSUT.

Your advice, Princes, in this crisis ?

HAPUSENEB.

If an army is despatched unto the River-Land, His Majesty must lead it. If it march not, these provinces are lost unto Peraa.

TAHUTIY.

If His Majesty lead such an army, it is to be feared that such army will give its allegiance unto Him, and

unto none other, not excluding Thy Majesty. Such is the nature of soldiers. And the use His Majesty may make of this power no man may declare.

SENMUT.

If these provinces are lost unto Peraa the Two-Lands will turn towards King Menkhopriri'a with a heart dangerous and unloving towards Thy Majesty.

HATSHEPSUT, *impatiently.*

Your advice, Princes! There is no time to lose! Nor has there ever been so great a crisis since I have sat upon the Great Throne of Horu!

HAPUSENEB.

The safety of Peraa demands that these provinces be allowed to secede from the empire.

TAHUTIY.

If Peraa decides not thus the world may be at the mercy of King Menkhopriri'a, and Thy Majesty as well.

SENMUT.

If Peraa commands thus we stand firm beside the Good Goddess, and King Menkhopriri'a can do no evil, nor can any man in the Entire Two-Lands.

HATSHEPSUT.

Tahutmosis is now of a mature age. He is a man of rare courage and much energy, he is strong and he is wise. The Two-Lands are now rested, no longer are they exhausted by much war, rather are they ready for great campaigns after these peaceful and prosperous years of My reign. Perchance His rule were no evil but a benefit for Tamery, perchance His time is ripe, and the old must give way before the young. . . .

Heralds have been heard announcing "King Menkhopriri'a," and an Attendant enters and stands in adoration before Hatshepsut.

HATSHEPSUT.

Speak!

THE ATTENDANT.

The Majesty of King Menkhopriri'a is without. He seeks immediate audience of Peraa.

HATSHEPSUT.

Bid His Majesty enter.

Tahutmosis, now grown to full maturity, enters and greets Hatshepsut with the attitude of adoration. His face is very stern, and his actions are abrupt and perfunctory.

HATSHEPSUT, *before he can speak.*

Come, come in peace, Tahutmosis! Thine appearance is fortunate beyond saying. I was about to send, bidding thee to attend My Majesty forthwith. Perchance Thou hast heard that a messenger has arrived from the River-Land of Naharain bearing news that certain Chiefs of the vassal nations of My Majesty have refused to bring their tribute and have slain My emissaries, thus breaking out into open rebellion against My rule. It is My Will that an army set forth without delay into the East in order to carry My wrath amongst these impious ones, to destroy them utterly and reduce them once more to obedience unto My Will. Thou Thyself shalt lead this army, I place it in Thy hands in all trust and with peace of heart, knowing Thy skill and courage, Thy warlike ambition, Thy knowledge of the science of war, and Thy faithfulness and love towards My Majesty. After that Thou hast destroyed these rebellious ones it is My Will that Thou lead My army into the land of the miserable Kush, to restore them also to their proper love and allegiance. Dost Thou accept this charge with full sense of the responsibility which I lay upon Thy shoulders?

TAHUTMOSIS, *with cold insolence in his hard even tones.*

Majesty, I march first to the land of the miserable Kush. Having filled their hearts with the dread of My power and having ravaged their land unto its limits, destroying them and causing them to be beneath My sandals, I will march against the revolted nations in Naharain in the land of the Asiatics, whither I shall take a greater force of soldiers than shall go with Me into Kush. This force shall be raised and trained in the meantime. In the order in which the vassals of the Lord of the Two-Lands have cast off their yoke without punishment, in that order shall My Majesty restore them to obedience.

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"My heart is the God of Intelligence, and My head is that of My Father."
[*Hatshepsut.*

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HATSHEPSUT, *haughtily.*

My orders are, Tahutmosis, that Thou march first against the rebellious peoples in the River-Land of Naharain with such troops as are available, which are sufficient for that purpose if Thine action be sudden, and that having reduced them to obedience Thou shalt then march against the miserable Kush and chastise them for their wickedness, turning their hearts once more to their obedience. I will review My soldiers and address them ere they set out, at dawn in three days from to-day. See that this is performed according to My Will.

TAHUTMOSIS, *with slow and biting emphasis.*

In the order in which the vassals of the Lord of the Two-Lands have cast off their yoke without punishment, in that order shall My Majesty restore them to obedience.

Tahutmosis turns and strides from the room without another word.

HATSHEPSUT.

Princes, ere ye leave Me: Ye support Me in this thing?

SENMUT.

For myself, as for my Sovereign, I accept with gladness of heart the noble decision of Peraa, together with all that it may entail for Thy Majesty, for the Two-Lands, and for myself.

HAPUSENEB.

I likewise.

TAHUTIY.

Majesty, and I.

They depart, adoring. Hatshepsut stands motionless for a moment, then she turns and gazes out over the valley, an expression of agony on her face.

HATSHEPSUT, *stretching out her hand towards the West, speaking slowly in a faint scarcely audible whisper, with half-closed eyes and rapt expression.*

My Father, have I done Thy Will? . . .

PART V.

SCENE IV.

The Hall of Pillars on the day the expedition is due to set forth.

The Princes stand awaiting the arrival of Hatshepsut, the three great Princes standing apart conversing. Others, among whom are Puemri'a, Yahmase, and the rest, stand silently gazing out to the left.

HAPUSENEB.

The anxiety of this hour is heavy on my heart. What may be the fears in the heart of Her Majesty, Life, Health, and Strength be to Her, no man dare conceive!

TAHUTIY.

Would that we might relieve the Good Goddess, Life, Health, and Strength be to Her, of this hour of agony! But it is an hour of terror also for us, for our fates hang with Her's, and that of the Entire Two-Lands, on the Will of the Gods on this day.

SENMUT.

No man can say that the noble decision of the Good Goddess, Life, Health, and Strength be to Her, when She decided to give this army to King Menkhopriri'a, Life, Health, and Strength be to Him, risking all for the sake of the empire, and trusting to His faith, was a decision that was not of the noblest and the wisest, be the consequences what they may!

TAHUTIY.

It was a decision such as it hath ever been her wont to make since She hath ruled over Tamery. If the result be the worst that we fear the last action of the Good Goddess, Life, Health, and Strength be to Her, shall have been noble even as Her first, and She shall have maintained the sublime Excellence of Her administration unto the end.

HAPUSENEB.

Hath it occurred to ye, friends, to consider what that decision must have cost Her? None hath ever loved power more than Her Majesty, Life, Health, and Strength be to Her, and none hath ever been more ambitious of heart, nay, not King Menkhopriri'a Himself!

SENMUT.

Yea, verily, that no man shall ever know. It is a sad and a terrible hour, this hour. The fate of all men hangs in the air. If the wisdom and force of Her Majesty, Life, Health, and Strength be to Her, can save them they will be saved, if the Great Gods will otherwise a new age shall have dawned for Mankind with this sunrise, an age of war and of struggle, the end of which no man may foretell, nor what the Two-Lands shall be at the end of it. Perchance they shall be mighty as never before since the beginning, perchance they shall no longer exist.

HAPUSENEB.

All shall depend on the genius of King Menkhopriri'a, Life, Health, and Strength be to Him, whether it be equal to His ambition, or whether it prove insufficient to minister unto that all-consuming flame.

Heralds approach announcing "Peraa," "Peraa," and Hatshepsut enters, clad in royal kirtle, military corsage of little copper plates, and Shent-helmet, glittering in all the splendour of the royal vestments of a warrior-king. She seats herself upon the throne of electrum, which for this occasion has been turned to face the open courtyard on the left. The court smells-the-earth before her. She recognises them and they rise, chanting their adoration.

Life to the Female Horu, Mighty-in-Her-Kau-souls-eternally!

The Lord of the East and West, Rich-in-Years, the Good-Goddess, Mistress-of-Created-Things,

The Glittering Sparrow-hawk, Divine-by-Her-Diadems,

King of the South and North, Kamari'a, Gifted with Life,

Daughter of Ri'a, Hatshepsut United to Yamoun!
Holy Offspring of Her Father,
Yamoun-Ri'a, Lord of Heaven,
Who has not been separated from the Father of all the Gods,
Shining in brightness like the God of the Horizon,
The Female Ri'a, She is brilliant as the Disk of the Sun,
Causing to live the hearts of mankind,
Who is exalted in Name unto the Sky,
Whose Fame hath encompassed the Sea!

HATSHEPSUT.

Princes! This is the day on which I have commanded My armies to set forth to march into the River-Land of Naharain under the command of King Menkhopriri'a, to carry My wrath unto the rebellious nations of that Land, so that they may be smitten by the fury of the Royal Serpent-Goddess upon His brow, and destroyed utterly by the far-reaching arm of My Majesty which stretches unto the uttermost limits of the earth. I shall address My soldiers from the Throne ere they set forth, bestowing upon them My Royal Blessing, and assuring them of My Divine Protection, filling their hearts with courage and endurance by My words, and binding them in faithfulness and love unto My Majesty forever. . . . I am ready. Bid the armies commence their march, so that the first regiments may come before Me and attend My words. *Attendants run to give the signal.* King Menkhopriri'a shall lead My soldiers and enter My Presence at their head.

There is a sudden rolling of drums, and blaring of trumpets, followed by the champing of bits, the thud of many horses moving forward, the rattling of chariot-wheels in the distance. Rapidly they approach.

Tahutiy stands before Hatshepsut in adoration.

HATSHEPSUT.

Speak.

TAHUTIY.

The Majesty of King Menkhopriri'a, Life, Health, and Strength be to Him, is at hand at the head of the soldiers of Peraa. He is about to descend from His chariot and come before the Presence of the King.

Tahutiy withdraws. Suddenly there is a terrific uproar, many thousands of lusty voices shouting "Aau," and "Life to Peraa!"

HATSHEPSUT.

What means this uproar? They are not yet within sight of My Majesty.

Heralds shouting "Peraa," "Peraa," "Way for King Menkhopriri'a," approach, and Tahutmosis enters, clad in full military glory, even as Hatshepsut herself, and followed by his officers, among whom is Ynebni, the Chief of the Archers.

HATSHEPSUT.

What means this uproar, Tahutmosis? Why do My soldiers acclaim Me ere they can behold Me with their eyes? . . . . . Now that they approach My Majesty they are silent. What means this? Why comest Thou before Me thus, and not at the head of My soldiers as I bade Thee?

The sounds of the moving army die down as they enter the courtyard beneath to the left, and halt before the throne of their Sovereign.

TAHUTMOSIS, *gaily.*

It means, my good Aunt, that the soldiers of the Lord of the Two-Lands acclaim their Lord the King, and none other. The long years of thy usurpation are over, I alone am now King of Tamery, and there dawns for the world an age of valour and glory once again. Ended are the years of idleness and sloth in which the Two-Lands have wallowed beneath thy rule, opening are the years of achievement and supremacy such as have never been known since the beginning in Tamery.

HATSHEPSUT.

Explain Thy words, Tahutmosis; My Majesty loves Thee so well that I understand not Thy meaning.

TAHUTMOSIS.

My soldiers have decided that thy rule is the base usurpation that it is, and have acclaimed Me as their King. Therefore must thou hand over to Me the Sovereignty of the Two-Lands. If thou or thy ministers have a mind to dispute with Me, I and My soldiers remain here until My meaning and theirs is understood to the full. It is My advice to thee, My good Aunt, that thou retire without further resistance. Neither I nor My soldiers have a desire to listen to thy words, in truth the Entire Land hath been filled with them to repletion these many years past, for they are endless, they pour from thee without ceasing even as the rain pours from the sky in the mountainous regions in the East, and the Land hath been overflowing with them since thy childhood, for they are even as the grains of the sand, nor in this case can they be of aught avail unto thee to save thee from thy just fate all too long-delayed. . . . Behold ! . . .

Tahutmosis strides forward in front of the throne, and places himself in full view of the soldiers. Immediately a deafening roar of acclamation rises from the hitherto silent throats of the soldiery below, until Tahutmosis retires again out of their sight.

HATSHEPSUT, *sadly.*

Tahutmosis, Tahutmosis, if Thou dost act thus towards Thy Sovereign, how mayest Thou not act towards the Beloved Land that Thou hast gained by this act ?

She rises and steps down, approaching Tahutmosis, and standing between him and the throne.

HATSHEPSUT.

Thou and Thy soldiers shall not be wearied long with My words. Thou sayest truly that I have filled the Entire Land with them since My childhood. I had no weapon with which to fight the eternal opposition which was before Me, save My words. By My words did I win men's hearts, by My words did I rule the Two-Lands, by My words did I achieve all that I have achieved.

What that is, some day Thou shalt know, and the men that shall come after Thee shall know it also. But there is one thing that I would bid Thee remember ere Thou seatest Thyself upon My throne that Thou hast thus seized, taking advantage of the trust which I placed in Thee; I would bid Thee realise this, that but for these peaceful rich years of My rule Thou couldst not now do that which Thou dost purpose to do. Had I not rested and healed the Land with the balm of My gentle sway, causing the wounds of many wars to become whole, and the broken spirits and worn bodies to grow fresh beneath My light sandals, had I not made perfect the administration, organising all things, re-establishing industries, crafts, and trade with distant peoples, filling the Land with prosperity, rebuilding the Temples, making beautiful the Entire Land, and filling the treasury with riches, Thou couldst not have undertaken that which it hath ever been Thine ambition to undertake, the great wars of conquest and enlargement which now lie before Thee with no hindrance, all weapons lying ready to Thy hands, now that Thou art of mature age, and fitted for an enterprise so perilous.

TAHUTMOSIS, *ironically*.

That the state of the treasury and the internal condition of the Two-Lands are not such to-day, after the years of thy rule, as are the province of Kush and the provinces in the land of the Asiatics, is a matter for which I am duly thankful unto thee.

HATSHEPSUT.

Thy scorn recoils upon Thine own head, Tahutmosis, for it was to the danger of Thy unloving and threatening behaviour towards My Majesty that the fate that hath fallen upon these provinces is due, for I judged it better for mankind that a province should be lost to My empire than that a power should be placed in Thy reckless hands which Thou mightest use, even as now Thou hast used it, to seize that which was not Thine, and to rule the Earth in a manner so ambitious that the tender years of Thine age were not able with sufficient wisdom and discretion to carry out Thine intents.

TAHUTMOSIS, *impatiently.*

Thou needst not repeat unto Me thine actions nor the motives which led thee to perform them, for I have ever observed them with attention, and they have been familiar unto Me from My youth.

HATSHEPSUT.

So be it, Tahutmosis, Thou shalt have Thy way. There is My Throne, go Thou and seat Thyself upon it, that the people of the Two Lands may acclaim Thee. I give way before Thee without anger and without hatred, for in truth I have never hated Thee, though Me Thou hast ever hated with a passion Thou couldst not conceal. Indeed, I have loved Thee greatly, considering all things, and admired Thee much. And now that Thou hast conquered Me I wish Thee well, not for Thine own sake so greatly as for the sake of that which was Mine and which now Thou hast taken for Thine own. Guard it well, I need not tell Thee what it is, nor the greatness of its history ; it was given unto Me by He Whom I have loved and reverenced above all, He thought Me worthy of it and He gave it unto Me. Now Thou dost imagine that Thou hast taken it from Me, though indeed I gave it unto Thee many years past, though I continued to guard it and rule it, even in Thy despite, until Thou shouldst be of an age to govern it with wisdom, for to such a nature as Thine it was not safe to trust such a prize as early as to one less ambitious and violent of heart.

Our joint rule has been a struggle of two wills, both strong more than the wills of most Sovereigns, and Mine hath ever proved to be the stronger. But as Thou grewest up and didst approach Thy maturity Thou didst grapple with Me more dangerously, and finally, with the aid of circumstances, Thou hast defeated Me. But think not that this was due to Thy superior strength only, for it was such not at all. Rather did I perceive that the time had come when Thou wast as fit as ever Thou wouldst be for Thy task, and in order to preserve the integrity of the empire entrusted to My charge, one province of which I had allowed to fall away until the day should come when without fear I might allow Thee to re-take it,

I gave unhesitatingly into Thy hands the power which I knew Thou mightst use to turn against Me to destroy Me Who had given it unto Thee with such simplicity and faith. Go, seat Thyself upon My Throne.

TAHUTMOSIS.

When thou hast said all that thou wouldst say, and seest fit to withdraw, then will I do as thou biddest Me. I would not so offend thee before the eyes of all people as to perform this action in thy presence.

HATSHEPSUT.

In truth, I thank Thee, Tahutmosis. Those words are the first words of courtesy or of kindness which I have ever had from Thy lips. *Glancing at the assembled soldiers beyond.* I will not speak to these people, they are as naught to Me now. For more than twenty-two years I have laboured for their happiness and the glory and prosperity of the Land which was Mine and in which I allowed them to live and to prosper by the words of My mouth and the beneficence of My heart. They so little care for the love of a Woman, and so little realise what She may have spent Her life in doing for them, that they would scorn Her in Her old age and give their allegiance unto Another who is a Man. Such is the nature of common people; and though I would labour much for their happiness, their natures and their ways are beneath My feet. They are naught to Me, I know them not save as I know all the animals of the Earth. They were Mine to serve Me as I willed, they lived but by the breath of My nostrils, I granted them life, and I distributed among them peace and prosperity in their fields and in their cities. But I know them not, and I have for them no love more than for any living creatures, save in the beneficence of My heart, for I am not as they are, I am of a different begetting, their creation is not My Creation, My Creation is not their creation, for I am of a Divine Creation, they are of a human creation. I was begotten of a Higher Race, Whose nature is Divine, I was sent from on high that I might govern them and guide their paths, protecting them, ordering their lives, helping them, making beautiful

their Land, instructing them in all beautiful things, that they might dwell for a period of years in peace and prosperity beneath My soft sandals. I have fulfilled My part, I have done this for them without love and without hate, doing that which was bidden Me in the beginning, for these people who were placed in My keeping. Such is the duty which is placed by My Fathers and Brethren the Gods on the Kings of Tamery when They cause that We be begotten in order to fulfil this task of ruling mankind in Their place according to Their Wills and Their Judgments, through the ages. My part is done, and I may rest from My labours. The Blessed Gods have thought well to relieve Me of this duty at last. Now They have placed it upon the shoulders of Another, so that I may be at peace until it please Them to call Me to Their Thrones, and give Me Their just praise or just blame for the manner in which I have performed Their Holy Wills and carried out the instructions which They have laid upon Me through these years.

Turning away. My Princes, I leave ye. Seek your futures at the hands of the King, and may it be a happy and prosperous one even as it hath been for ye in My service, for such do ye deserve for the love and the faithfulness which ye have borne Me in My work from the beginning. I would that I had the means of keeping ye at My side and still using your great knowledge and rare skill for the good of this Land; but alas, it may not be so, and ye must leave Me and serve Another. Serve Him well, even as ye have served Me.

SENMUT.

Majesty, while the anointed Daughter of the blessed God, King Aakhoprikari'a, the Justified, remains among the Living, Senmut knows no other Lord. Such was his oath in the beginning, such shall be his fulfilment at the end. I have served Thy Majesty as Master of the Palace, I ask only Thy permission to retain this post which I have held for so long. Hath my manner of holding it been displeasing unto Thee that Thou shouldst deprive Me of this honour that is so dear unto my heart?

TAHUTIY.

Majesty, I served Thy Father, the blessed God, King Aakhoprikari'a, the Justified, until it was His Will that I should serve His beloved Daughter in His stead. I may not serve any other while Thou art among the Living Ones, nor shall I ever wish so to do. I have been Thy Chief Secretary in the past, even as I was Thy Father's, wilt Thou now cast me from my office which I have held for so long? Have I done aught to deserve Thy displeasure?

HAPUSENEB.

Majesty, I was the first of the Princes of Thy Father, the blessed God, King Aakhoprikari'a, the Justified, to become Thy Prince and to support Thy cause before all men. I have served Thee ever since, by day and by night, and I would serve no other in this mine old age. Thou didst appoint me Thy Vizier when Thy Majesty first was proclaimed King of the Two-Lands, may I not still be Thy Vizier though the sphere of my administration be no longer bounded but by the limits of the empire Thou hast ruled, but henceforth but by the boundaries of Thy Palace and Thy personal domains?

HATSHEPSUT.

Come, ye three faithful ones! Ye have shared My fate in prosperity, ye would still share it in repose. In the years of struggle ye have been by My side, ye would still be there in the years of retirement and seclusion that yet remain unto Me. It is well. I had been lost indeed had ye not been thus faithful. A King may be familiar with no man, as hath been set down by the blessed King Yamounemhati of old time, but I tell ye, Princes, nevertheless may a King love those who serve Him, even as a man may love his children, and with a love by so much greater as He Himself is raised above those over whom He doth rule. We have played Our part and done the duty which was laid upon Us by My blessed Father, ye even as much as Me, let Us now go. Follow Me, for, methinks, this were no place for such as ye, nor for any man who hath loved Me and served

Me as ye have loved Me and as ye have served Me from the beginning.

She turns and walks from the room with great dignity, something of the vigour and pride of her youth still clinging to her, the three Princes following her. After she has gone there is a pause, then Tahutmosis strides swiftly to the throne and seats himself upon it. Immediately a deafening cheer goes up from the myriad throats of the assembled soldiery in the court-yard. With a movement of his hand he silences them.

TAHUTMOSIS.

Princes! We have little time for speech, nor have I many things to say unto you. I am not filled with words as was she who has usurped My place all these years, and even as the years of her rule were filled with her words so shall the years of My rule be filled with My actions. They shall commence from this hour. We have a great and perilous campaign before us, Princes, ere we can restore this empire to that which it was in the days of My Father. My armies shall march immediately, I Myself will follow presently and overtake them; there are matters here in this emergency which I must arrange ere I can depart for so long an absence. Ye, Princes, who have served under the rule of this woman, and who now wish to serve beneath Me, I will receive your homage and your oath without delay. Ye people all, a great age has just dawned, now that this late usurping woman hath at last been overthrown and driven from the throne which she hath held so long and so unworthily against My Majesty Who was its rightful owner; verily, great deeds shall be achieved in these years. But first We must destroy all trace of this rule that We have brought to a just and too-long-delayed conclusion. Therefore I hereby decree, in this the first decree of My sole reign, that all trace of this usurpation be wiped away from the face of the Two-Lands, for it is a dire disgrace unto My Royal House. I command that from every monument throughout

the length and breadth of the Land the name and figure of this woman be erased, wherever she is represented as a King. The Name of My Father or My own Name shall be substituted where possible, that the monuments may be preserved and attributed to rightful Sovereigns by future generations. Moreover, in order that the very souls of this woman and her confederates may be destroyed so that on their bodily death they shall cease to be, and shall have no further life in the Beyond, their names and figures shall be erased from their tombs ; and everything appertaining to their preservation, their worship, and the prosperity of their spirits in the future life, shall be destroyed utterly. Thus shall they cease to be, thus shall this shame, this dark blot upon the glorious history of Tamery, be wiped out, and those who shall come after shall know not that it hath ever been in the Land, or that any hath sat upon the Great Throne of Horu save My Grandfather, My Father, and Myself, in simple and unquestioned succession . . .

AN AGED ATTENDANT OF HATSHEPSUT, *raising his head defiantly, and pointing his finger at Tahutmosis.*

Do what Thou wilt, Thou vainglorious and vengeful Sovereign, this evil thing which Thou hast commanded shall not succeed in its intent.

He buries his face in his hands and rushes from the room. The Court is petrified with horror.

TAHUTMOSIS.

Let that fellow be seized and strangled. I will have men know Who is their King, and that the Two-Lands are now ruled by a Man. Proceed with the ceremony of taking the oath.

A CHAMBERLAIN.

The Hereditary Prince, Governor, Divine Father, Wearer of the Royal Seal, Particular Friend, Puemri'a.

Puemri'a smells-the-earth and then rises, assuming the attitude of adoration and commencing to chant his praise. As he begins, the entire Court joins in his chant, giving utterance to their loyalty with all their might.

THE COURT.

Life to the Horu, Mighty-Bull, Shining-in-Uast!
Lord of the East and West, Enduring-in-Kingship-like-Ri'a-in-Heaven,
The Glittering Sparrow-hawk, Mighty-in-Strength, Splendid-in-Diadems,
King of the South and North, Menkhopriri'a,
Son of the Sun, Tahutmosis, Beautiful of Form, Gifted with Life forever. . . .

"I am the Mighty Bull, Shining-in-Uast, Son of Ytumu, beloved of Montu, fighting for His army Himself, that the Two Lands may see it . . . ? The King Himself, He led the way of His army, mighty at its head like a flame of fire, the King who wrought with His sword."

Annals of Tahutmosis III. Tahutmosis III. in his prime.

"Lo, His Majesty knew that which occurred. There was nothing which He did not know. He was Tahuti in everything. There was no affair which He did not complete."

The Vizier of Tahutmosis III., concerning his Sovereign.

[To face page 250.

The End of Hatshepsut

Where the pageant ends so ends the story of Hatshepsut in so far as history leaves record of her life. The year 22 is our last date in her reign.

And after? What may we surmise? Indeed the reader who has read to the end has all the facilities for answering this question that are accessible to me. I have but one fact to record, one suggestion that I would make.

The body of Hatshepsut has never been found. Several tombs have been attributed to her, but none held her body when it was opened. That tomb, called the Tomb of Hatshopsitu, and excavated by Mr. Theodore M. Davis in 1903, a tomb stretching to an almost unparalleled depth into the solid rock, was no doubt constructed for the Queen, and in all probability by Hapuseneb, for articles bearing her name and her father's were discovered therein when it was opened, but Kings build them several tombs on occasion, and if ever her body rested in this deep and undecorated sepulchre among the mountains it lay not undisturbed many centuries.

In a tomb near her temple at Deir-el-Bahari there were discovered in recent years a number of bodies of Kings of her dynasty. Nearly all her immediate ancestors were there, including her beloved father Tahutmosis I., her brother and husband Tahutmosis II., and her nephew Tahutmosis III. Also lying in this tomb there were found the violated remains of two female bodies, unadorned, unregal, and destroyed.

Nought is there whereby we may say who they may have been. Concubines of Kings? Royal slaves? Or a Great Woman—and perhaps her elder daughter?

Did the fury of those who came after, those who hacked her images and her names from her temple and substituted her brother's and their own, those who violated the tombs of her faithful ministers, those who struck her off from the list of the Kings, did these spare her body and allow her soul to live its life among the Kau and the Shining Spirit-bodies in the Field of Reeds ? Nay, scarcely, if the wild places of the Mountains to the West had not taken it to their keeping and hidden it in their bosom, far from men's eyes, hidden even from the emperors of Egypt, hidden from the tomb-robbers of later dynasties, hidden from the learned wreckers of the dead of the present day, that it at any rate might have peace.

If it exists, may it never be disturbed by man !

May she rest in peace until the Eternal Recurrence of all things calls her once more to her throne !

Some Relics

There remains of Hatshepsut :

1. *Inscriptions, Bas-reliefs, etc. :*
   Temple at Deir-el-Bahari,
   Wady Maghara (stele, year 16),
   Temple of Pakht (called Speos Artemidos),
   Karnak, obelisks,
   El Kab,
   Kom Ombo, Gateway,
   Obelisk of Tahutmosis I., Karnak.
2. *Statues :*
   Sphinx-heads, Berlin,
   Headless figure in the feminine, Berlin.
3. *Portraits :*
   Temple at Deir-el-Bahari,
   Karnak, obelisks,
   Luxor (recently unearthed),
   Crudely-drawn figures, occasionally in above (1).
4. *Personal Relics :*
   Box, Deir-el-Bahari,
   Chair, British Museum,
   Draughtboard, Biban-el-Moluk,
   Draughtmen ,,
   Lion-headed draughtman, Gizeh Museum,
   Draughtboard, Louvre,
   Plaque, Louvre,
   Alabaster Vases, Abydos, Louvre, Alnwick,
   Sarcophagus, Canopic Box, and Funerary relics, Tomb of Hatshopsitu (see publication, in bibliography).

5. *Herself and her Ministers:*

Tomb of Yahmase, Son of E'bina, (often read Ahmes etc.), El Kab,
Tomb of Yahmase Pen Nekhabit, El Kab,
Tomb of Yneni (often read Ineni, Anna, etc.) Abd-el-Kurna,
Statue of Senmut, with inscription, from Temple of Mut, Cairo,
Statue of Senmut, with Neferuri'a, Berlin,
Stele of Senmut, Assuan,
Tomb of Tahutiy, Drah-abu-'n-Neggah,
Tomb of Puemri'a, Abd-el-Kurna,
Statue of Puemri'a, from Temple of Mut,
Tomb of Hapuseneb, Abd-el-Kurna,
Statue of Hapuseneb, Louvre,
Statue of Hapuseneb, Bologna,
Statue of Hapuseneb, from Temple of Mut.

Echoes from the Past

Extracts from the Monuments.

"I say unto you . . . offer ye to My tomb, present ye to My oblation-tablet, maintain ye the monuments of My Majesty, mention ye My name, remember ye My titulary, give ye praises to My likeness, praise ye the statue of My Majesty, set My name in the mouth of thy servants, My memory among your children. For I am a King excellent on account of that which He hath done, the unique in Might through the mention of His Name. . . . I have made monuments for the Gods, I have beautified Their sanctuaries for the future, I have maintained Their temples, I have restored that which was in ruins, I have surpassed that which was done before. I have informed the priests of their duties, I have led the ignorant to that which he did not know. I have increased the work of Others, the Kings who have been before Me. The Gods had joy in My time, Their temples were in festivity. I made the boundaries of the Beloved Land as far as that which the sun encircles. I made strong those who were afraid, I repelled evil from them. I made the Black Land the superior of every nation. . . . *Aakhoprikari'a, Favourite of Yamoun, Son of Ri'a, of His body, His beloved, Tahutmosis I.*"

His Majesty was furious thereat, like a panther, when He heard it. Said His Majesty "I swear, as Ri'a loves me, as My Father, Lord of Gods, Yamoun, Lord of the Thrones of the Two-Lands, favours Me, I will not let live anyone among their males. . . ."—*The only recorded words of Tahutmosis II.*

"My heart is the God of Intelligence, and My head is that of My Father."—*Hatshepsut.*

"I thought how the people would say My mouth was excellent by reason of that which issued forth from it. I did not turn back from that which I had said."—*Hatshepsut.*

"I have made bright the truth which He loved, I know that He liveth by it. It is My bread, I eat of its brightness. I am a likeness from His limbs, one with Him. He hath begotten Me to make strong His might in this Land."—*Hatshepsut.*

"It happened that Her Majesty grew beyond all things, She was beautiful to look upon beyond all things, Her voice was that of a God, Her form was that of a God, She acted in all things like a God, Her splendour was that of a God. It happened that Her Majesty was a maiden, beautiful, brilliant, the Goddess Uazet in Her time, She made Her divine form to flourish, a glory to Him that fashioned Her."—*Description of Hatshepsut at her coronation. From Deir-el-Bahari.*

"His son stood in His place as King of the Two-Lands, having become Ruler upon the throne of the One Who begat Him. His sister, the Divine Consort, Hatshepsut, settled the affairs of the Two-Lands by reason of Her plans. The Beloved Land was made to labour with bowed head for Her, the excellent seed of the God, which came forth from Him, the bow-rope of the South, the mooring-stake of the Southerners, the excellent stern-rope of the Northland is She, the Mistress of Command, Whose plans are excellent, Who satisfies the Two Regions when She speaks. . . . Her Majesty praised me, She loved me, She recognised my worth at the Court, She presented me with things, She magnified me, She filled my house with silver and gold, with all beautiful stuffs of the Royal House. . . .I increased beyond everything, I will tell you, ye people. Hear ye,

do ye the good that I did, do ye likewise. I continued powerful in peace, my misfortune was not, my years were passed in gladness of heart, I showed no treachery, I did not inform against, I did no evil, I did no wrong. . . . As for the one who passes the years as a favourite, his soul shall live with the All-Lord, his good name shall be in the mouth of the living, his memory and his excellence shall be forever. . . . *The revered dignitary, the Overseer of the Granary of Yamoun, the Secretary, Yneni, the Justified.*"

" I followed the Kings of the Upper and Lower Land, the Gods. I was with Their Majesties when They went to the South and the North country, in every place where They went, from King Nebpehtiri'a (Yahmase I.) the Justified, King Zezerkari'a (Yamounhotpu I.) the Justified, King Aakhoprikari'a (Tahutmosis I.) the Justified, King Aakhoprienri'a (Tahutmosis II.) the Justified, until the Good God King Menkhopriri'a (Tahutmosis III.), Gifted with Life forever. I have attained a good old age, having been in a life of royal favour, having been in honour under Their Majesties, and the love of me having been in the Court. . . .

" The Divine Consort, Great Royal Wife, Kamari'a, the Justified, repeated honours to me. I reared Her eldest daughter, the Royal Daughter Neferuri'a, the Justified, while she was a child upon the breast."—*Yahmase Pen Nekhabit, the old Prince who served the great-grandfather of Hatshepsut, and outlived both herself and her daughter Neferuri'a.*

" I was the greatest of the great in the whole Land, one who heard the hearing alone in the Privy Council, Steward of Yamoun, Senmut, the Justified. . . . I was the real favourite of the King, acting as one praised of his Lord every day. . . . I was one who entered in love, and came forth in favour, making glad the heart of the King every day, the Particular-Friend, Master of the Palace, Senmut. . . . I was one to whom the affairs of the Two Lands were repeated. That which South

and North contributed was on my seal. The labour of all countries was under my charge. . . . I was one whose steps were known in the Palace, a real confidant of the King, His beloved, Overseer of the Gardens of Yamoun, Senmut. . . . I was a noble to whom One (the King) harkened. Moreover I had access to all the writings of the prophets. There was nothing which I did not know of that which had happened since the beginning. . . . I was a noble beloved of his Lord, who entered into the wonderful plans of the Mistress of the Two Lands. He exalted me before the Two Lands, He appointed me to be the Chief of His estate throughout the Entire Land. I was the Superior of Superiors, the Chief of Chiefs of Works."—*Senmut.*

"I was excellent in His heart, my praise was with Him (Hatshepsut) . . . me more than His suite . . . my integrity of heart for Him. He recognised me as one doing that which is spoken, concealing my speech concerning the affairs of the Palace. He appointed me to be Leader of the Palace, knowing that I was instructed in work. . . . No deceitful utterance came forth from my mouth. . . . I was vigilant, my heart was excellent for my Lord . . . that I may rest in the highland of the Blessed who are in the burial-place, that my memory may abide on earth, that my soul may live with the Lord of Eternity. . . . May I go in and out like the Shining Ones, who do that which their Gods praise! May my name be goodly among the people who shall come after years! May they give to me praise at the two seasons! . . . ."—*Tahutiy.*

"The Good God, King Kamari'a, praised me . . . in the temple. He appointed me to conduct the work upon His cliff-tomb because of the great excellence of my plans. . . ."—*Hapuseneb.*

"I am the Mighty-Bull, Shining-in-Uast, Son of Ytumu, Beloved of Montu, fighting for His Army Himself, that the Two-Lands may see it. . . . The

King Himself, He led the way of His army, mighty at its head like a flame of fire, the King who wrought with His sword. He went forth, none like Him, slaying the barbarians, smiting the Retenu, bringing their princes as living captives, their chariots wrought with gold bound to their horses. The countries of the Tehenu do obeisance because of the fame of His Majesty, with their tribute upon their backs, like dogs that there might be given to them the breath of life. . . . Then His Majesty commanded the entire army to march upon that road which threatened to be narrow. His Majesty swore, saying, 'None shall go forth in the way before My Majesty.' He went forth at the head of His army Himself, showing the way with His own footsteps. . . ." —*Annals of Tahutmosis III.*

"Be ye vigilant concerning your duty, be ye not careless concerning any of your rules, be ye pure, be ye clean concerning divine things, take heed concerning matters of transgression, guard your heart lest your speech . . . every man looking to his own steps. . . .

"Lo, My Majesty furnished an example of might, with My own sword, in the midst of . . . Bekhu.

"Lo, His Majesty knew that which occurred! There was nothing which He did not know. He was Tahuti in everything. There was no affair which He did not complete.

"It is an abomination of the God to show partiality. This is the teaching; thou shalt do the like, thou shalt regard him who is known to thee like him who is unknown to thee, and him who is near to thee like him who is far from thee . . . show forth the fear of thee; let one be afraid of thee. A Prince is a Prince of whom one is afraid. Lo, the true dread of a Prince is to do justice. Behold, if a man show forth the fear of him a myriad of times, there is something of violence in him. Be not known to the people, and they shall not say, 'He is only a man.' . . . Lo, thou shalt do thine office as thou doest justice. Lo, one should desire to do justice. . . . The King loves the fearful more than the proud-hearted. . . ."—*Tahutmosis III., to his Vizier.*

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The more technical details and the original sources in all connections are only likely to interest Egyptologists, to whom they will doubtless be as familiar as they are to me.

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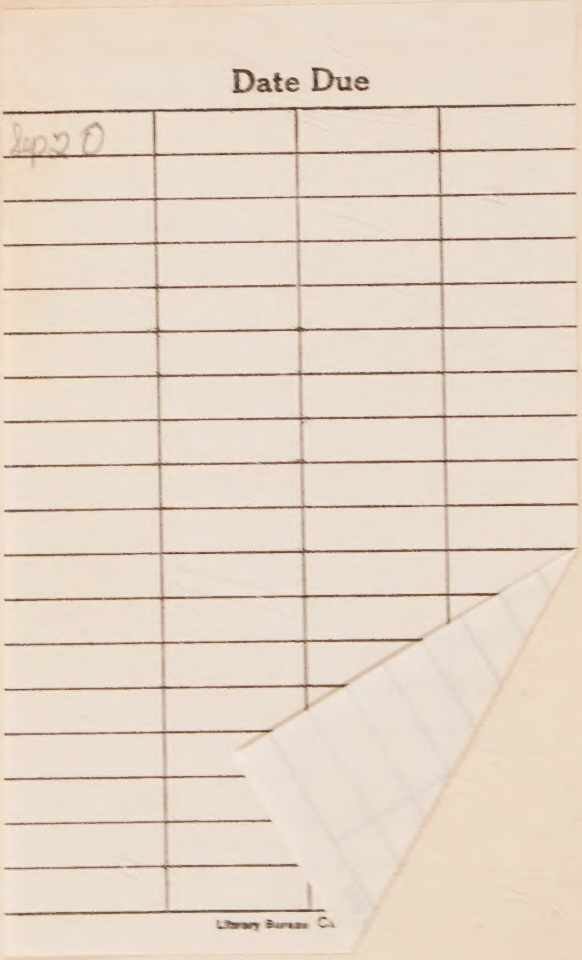
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